



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE KINGSLEY ENGLISH TEXTS

Harvard Depository
Brittle Book

NARRATIVE EPISODES FROM
THE OLD TESTAMENT

KINGSLEY

The
Palmer
Company

356.12

1910

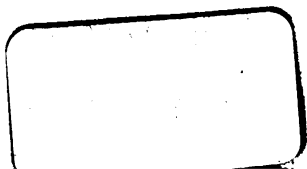
Harvard Divinity School



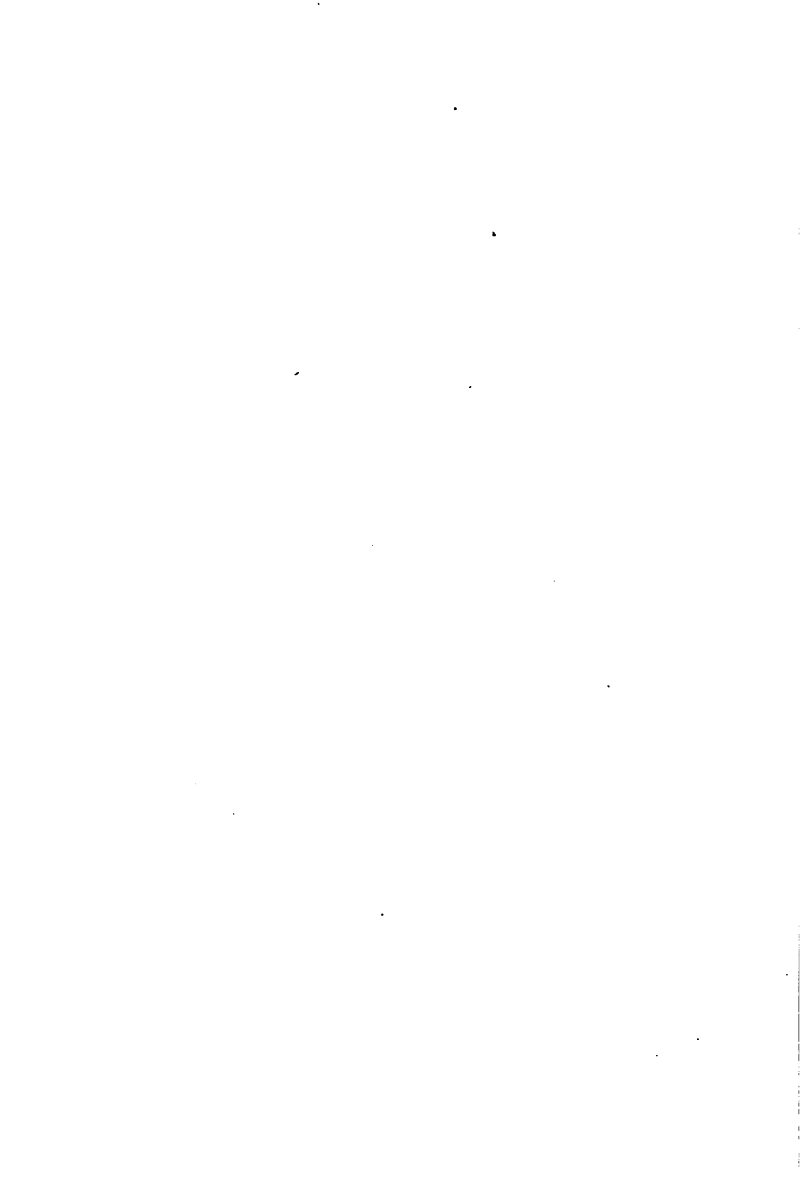
**ANDOVER-HARVARD THEOLOGICAL
LIBRARY**

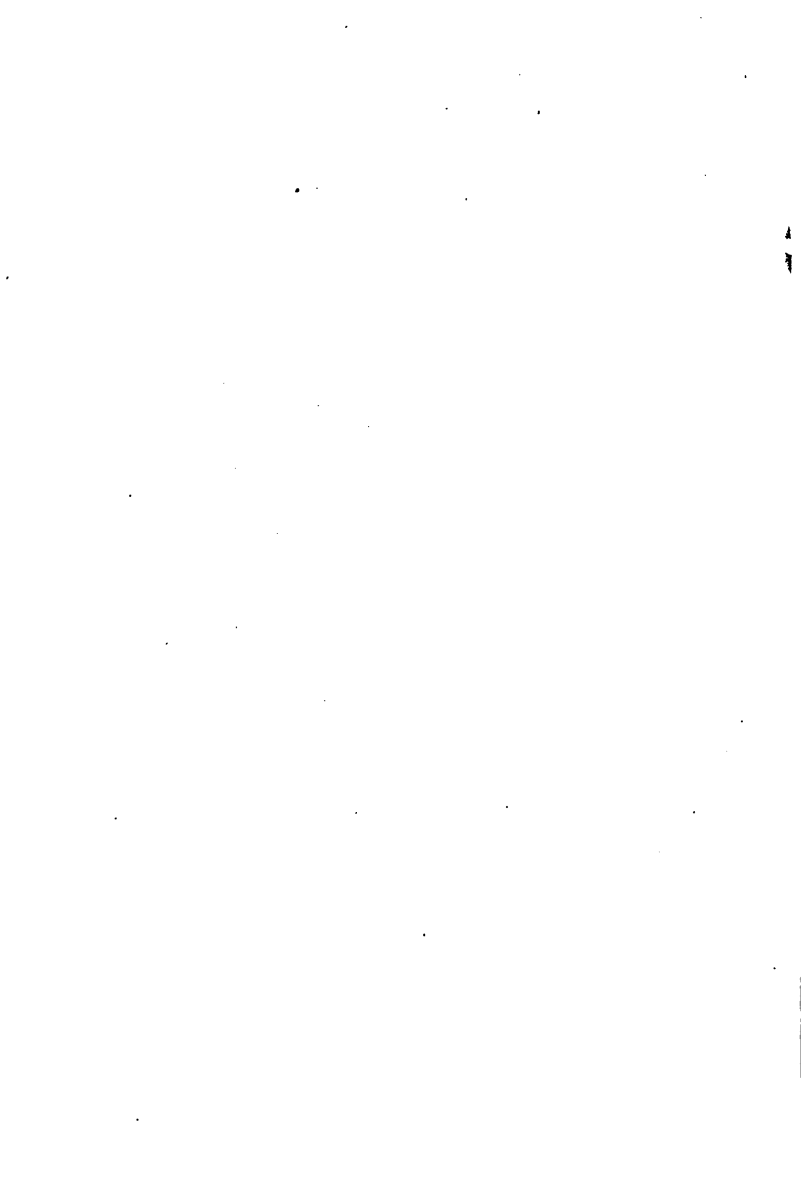
MDCCCCX

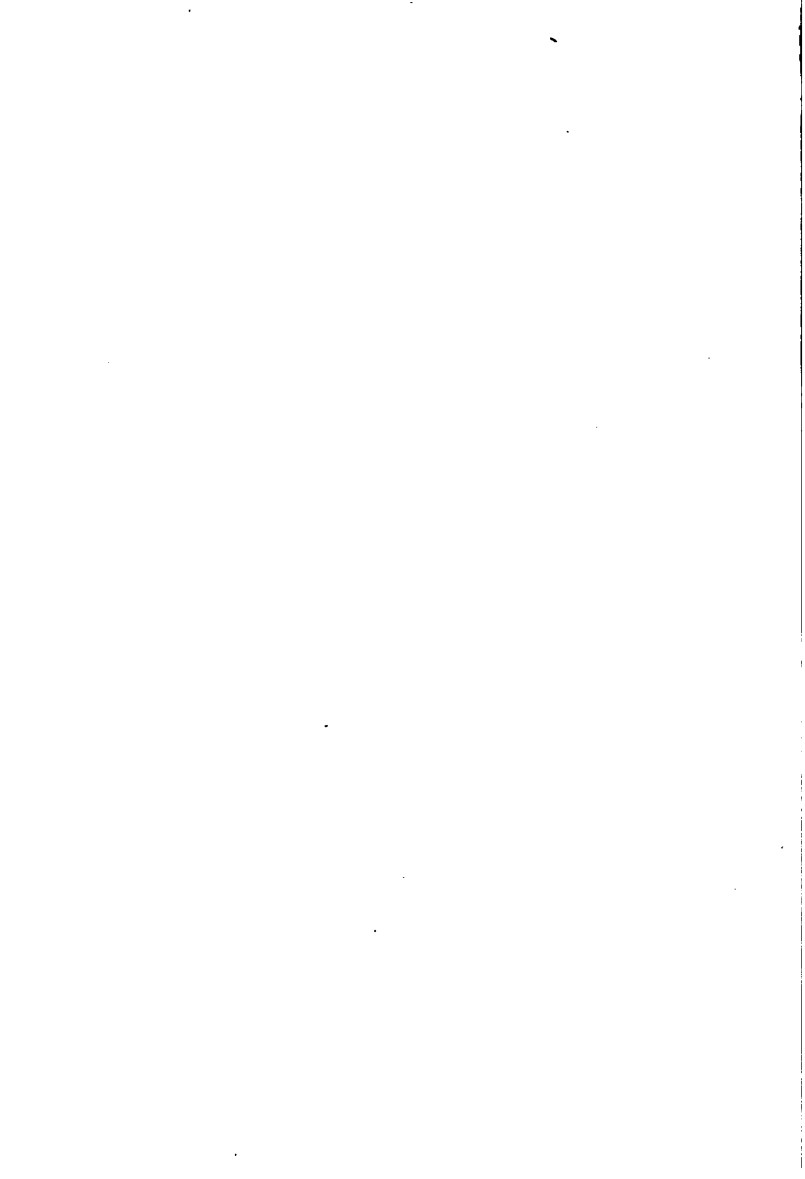
CAMBRIDGE, MASSACHUSETTS











The Kingsley English Texts

NARRATIVE EPISODES FROM THE OLD TESTAMENT

*EDITED, WITH INTRODUCTION, NOTES
AND OUTLINE STUDY*

BY

MAUD ELMA KINGSLEY, A. B., A. M.

AND

FRANK HERBERT PALMER, A. B., A. M.

✓ ✓

BOSTON, U. S. A.
THE PALMER COMPANY
120 Boylston Street
1910

**ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.**

772.025
940.1105

Copyright, 1910

BY

THE PALMER COMPANY

15.11.10

3

H.V.S.

CONTENTS

	PAGE
PREFACE	vii-viii
INTRODUCTION	ix-xiii
Origin of the Old Testament	ix
History of the English Old Testament	x
Form of the Old Testament	xi
Language of the English Bible	xii
NARRATIVE EPISODES :	
THE STORY OF THE FLOOD	1
THE CONFUSION OF TONGUES	6
ABRAHAM IN CANAAN	8
THE WOOING OF REBECCA	11
JACOB AND ESAU	19
JOSEPH AND HIS BRETHREN	25
JOSEPH'S REVENGE	30
THE STORY OF MOSES	44
ISRAEL IN EGYPT	50
THE PASSAGE OF THE RED SEA	53
THE SONG OF DELIVERANCE	57
THE GOLDEN CALF	61
THE DEATH OF MOSES	66
THE FALL OF JERICO	68
THE CONQUEST OF CANAAN	72
THE STORY OF DEBORAH	78
THE STORY OF GIDEON	85

	PAGE
NARRATIVE EPISODES—Continued.	
THE STORY OF SAMSON	94
THE STORY OF RUTH	101
THE CALLING OF SAMUEL	111
THE STORY OF DAVID	114
DAVID AND JONATHAN	124
THE STORY OF ABSALOM	129
THE STORY OF SOLOMON	135
THE STORY OF ELIJAH	139
THE STORY OF ELISHA	146
THE STORY OF NAAMAN	150
THE DESTRUCTION OF JERUSALEM . .	154
THE HEBREW CHILDREN IN THE FIERY FURNACE	161
THE HANDWRITING ON THE WALL .	166
DANIEL IN THE LIONS' DEN . . .	170
THE STORY OF ESTHER	174
OUTLINE STUDY	1

PREFACE

THE OLD TESTAMENT holds a unique position in literature. Its English version not only marks the culmination of the language in force and dignity, but its thought and diction have become so interwoven with the very fiber of the language that it must be regarded as one of the sources of our ordinary speech and practical philosophy. Consequently, the OLD TESTAMENT has a double claim on the attention of the student of English literature, and it cannot be neglected in the class-room.

Systematic study of the OLD TESTAMENT in the class-room must necessarily be confined to selected extracts, and, in choosing these specimens of the style and matter of the work attention must be given to the various objections urged against the use of the Bible in mixed schools.

Fortunately, the OLD TESTAMENT contains a large number of episodes easily detachable from their context and capable of being read and studied as separate stories. These stories comprise many of the most characteristic and the best known passages in the Bible and can be examined in the same spirit and by the same light as similar stories in other literatures.

There are four versions of the OLD TESTAMENT in common use in the United States:

I. The Douay Version of the Bible, first published by the English College at Douay, 1609; New American Edition, 1899.

II. The English Bible of 1611, commonly known as "The King James Version" and often referred to as the "Authorized Version."

III. The Revised Version of the English Bible, completed in 1885.

IV. The Twenty-four Books of the Scriptures, the Jewish Bible in English.

The first of this list is an independent translation of the Latin Vulgate into Biblical English; for the second, consult Note 2; the third, so far as the OLD TESTAMENT stories are concerned, is practically identical with the King James Version; the fourth is based on the text of the King James Version but makes many verbal changes.

For purposes of elementary literary study, the King James translation is to be preferred; partly because in this version the Biblical language is used somewhat more effectively and smoothly than in the others, but chiefly because it was the only version known to the men who gave the OLD TESTAMENT its place in English Literature.

All the essential characteristics of the Biblical language, may, however, be studied in the other three versions; and, after a preliminary explanation of the differences of phraseology, the outline appended to this text may be used for any one of the four versions of which mention has been made.

THE EDITORS.

BOSTON, MASS., July 1, 1910.

INTRODUCTION

I. THE ORIGIN OF THE OLD TESTAMENT

Note 1. The work which we know as the OLD TESTAMENT had its origin in the Sacred Writings (the ultimate authority in all questions affecting human and national life) of the People Israel, a race which, for about one thousand years—between 1400 and 800 B. C.—had an independent national existence in that district of southwestern Asia now called Palestine, and which, for five hundred years longer, was identified with the same region, in subjection to the surrounding great empires.

How these Sacred Writings were preserved and made use of during the period of Israel's national independence, is not known. Between 400 and 300 B. C., they were codified in their existing form by the Judaeans, an Israelitish community inhabiting the Holy City of Jerusalem, who sought, by an intense cultivation of the old national traditions and laws, to preserve the identity of their race, threatened with destruction by the loss of political independence. Of these Judaeans, the modern Jews are the descendants and representatives.

The original language of these Sacred Writings was Hebrew, the early language of Israel, which, although no longer a spoken language, was carefully cultivated in the Judaeian community as the language of religion and learning. For the benefit of less educated Jews, who were already widely dispersed among the commercial cities of Asia and Egypt, the Scriptures were translated into various languages, and about 300 B. C., they were authoritatively translated into Greek, then

the common language of science and philosophy in the civilized world.

The first Christians were Greek-speaking Jews who regarded Christianity as a development of the old faith of Israel. They accordingly retained the Jewish Scriptures, distinguishing them from the distinctively Christian Sacred Books by a name which is rendered in English as the OLD TESTAMENT or revelation of the divine will.

The early Christian Church knew the Jewish Scriptures only in the Greek version, but this version was translated into Latin at a very early period, and in the fifth century a Latin translation of the Old Testament was made directly from the Hebrew. This Latin edition, the Vulgate, as it was called, was the only version of the Scriptures known to European Christians during the Middle Ages. The knowledge of Hebrew and Greek was almost extinct in western Europe during this period and the barbarous jargons which later developed into the modern European languages were regarded as unworthy the attention of anyone who had been instructed in the Latin tongue. The Latin version of the Scriptures now in common use is a revision of the original Vulgate, which was completed and first printed in 1593.

II. THE HISTORY OF THE ENGLISH OLD TESTAMENT

Note 2. The early translations of portions of the Old Testament into the Anglo-Saxon dialects were mere paraphrases of the language of the Vulgate in the rude speech of a barbarous people. The Latin language, however, was, even before the Norman Conquest, disliked in England as the symbol and the effective instrument of a foreign civilization to which Englishmen were forced to submit in many ways but which they always hated; and after the English people had been forcibly brought within the pale of Latin civilization, the opinion became general that foreign ecclesiastics were pur-

posely withholding from Englishmen the knowledge of the foundations of their religious faith. The idea of an authoritative version of the Scriptures in the vernacular thus became a national aspiration which could not be satisfied by paraphrases of detached devotional selections. In the fourteenth century, the entire Bible was translated into English by John Wycliffe and his followers. This translation was from the Vulgate, as was the first printed complete Bible in English—that of Miles Coverdale, published in 1535. Knowledge of the ancient tongues was, however, reviving in Europe. In the preparation of the “Great Bible,” first published in 1539, the Hebrew text of the Old Testament was used for comparison, at least; and the Geneva Bible of 1560 and the Bishops Bible of 1568 had the benefit of a great wealth of Greek and Hebrew scholarship.

The editions mentioned above were only a few of many versions published in the sixteenth century, during which time the Bible was the most eagerly read and widely distributed book printed in English. The religious controversies which then raged so fiercely were, of course, the source origin of much of the people’s eagerness to read the sacred texts; but in the Old Testament, the masses of the people, debarred by their ignorance of the Latin language from other original sources of information on these subjects, found a compendium of ancient history and ethical philosophy and the basic principles of a system of law, which they at once began to put to practical use. To avert the danger that the multiplicity of versions might lead to confusion, the Church of England at the suggestion of King James I. undertook, in 1604, to produce an English translation of the Scriptures so faithful and authoritative that the humblest reader might quote without fear of being confounded by the superior learning of scholars of Hebrew and Greek. Six years of painstaking work to this end by the most learned men in England resulted in the work known as the King James or “authorized” English Bible, which was published in 1611.

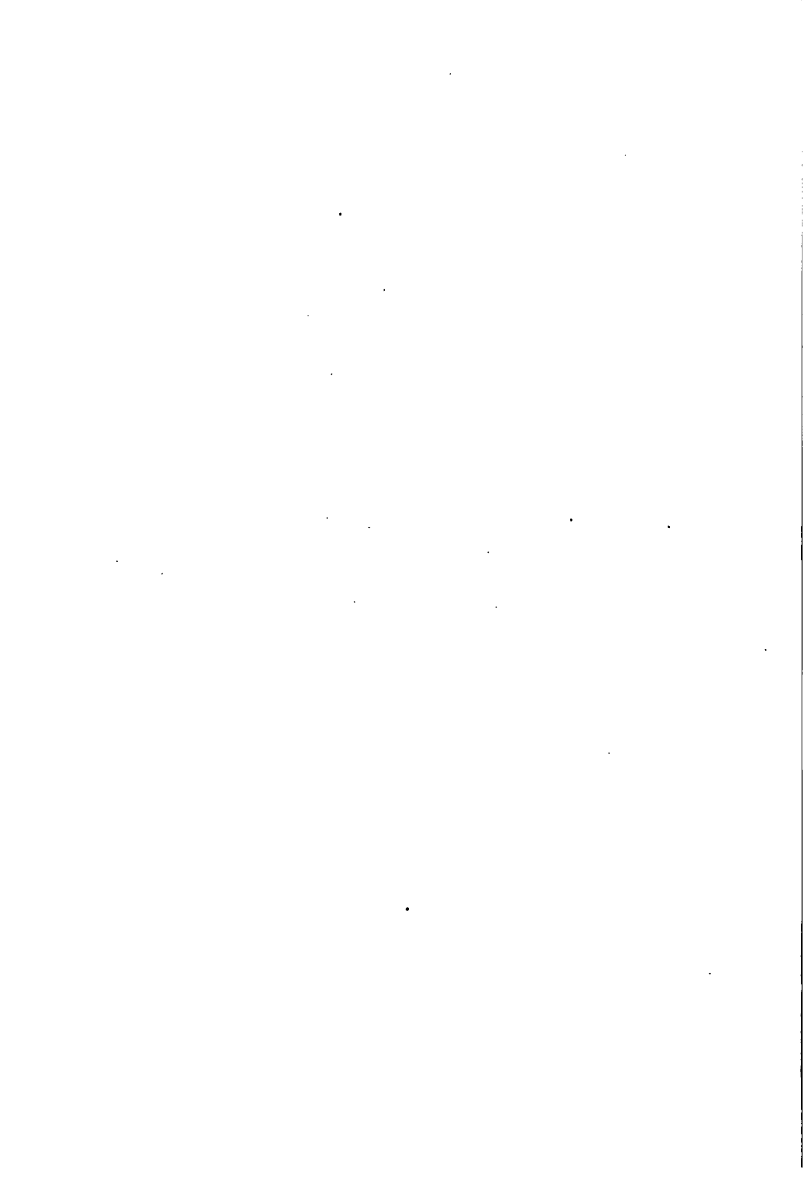
III. THE FORM OF THE "OLD TESTAMENT"

Note 3. The "OLD TESTAMENT" is divided into "Books" an arrangement doubtless originating in the early time when "book" meant a roll of parchment or papyrus which could not be of any great length. The number and arrangement of the books are not the same in all the English versions, but the reasons for the difference need not be discussed here as no passages likely to be selected for class-room reading are affected. The division into chapters and verses, though of modern origin, is practically the same in all the English versions except the Revised Version, in which it is discarded. In the ordinary editions of this version, however, the familiar divisions are often indicated in the margin.

IV. THE LANGUAGE OF THE ENGLISH BIBLE

Note 4. The language of the English Bible is peculiar to itself in form and phrasing. It differs from the ordinary literary language, not only of the present time, but also of the period when the Bible became a classic of English Literature, to such an extent that a quotation from the Bible is instantly recognized in whatever literature it may be imbedded. This "Biblical language" in fact appears in the Wycliffe Bible of 1384 and may be traced in the paraphrases and metrical versions of still earlier times. Biblical language doubtless owed its peculiar form to the necessity felt by all translators of combining extreme simplicity with precision and dignity of expression. To this end, some ancient grammatical forms were retained, which, though not used in ordinary speech, were, and are still recognized as giving precision to simple language and a special discrimination was used in the choice of words which has never been applied and probably would not be applicable to any other form of literature. In choosing their words, the translators of the Bible went directly back to the two dead

languages which furnished the original elements of the living literary speech. With very few exceptions, the English words of the Bible are either pure Anglo-Saxon or pure Latin, the Latin words being used only where the Anglo-Saxon—a strong language arrested at a very early period of literary development—was plainly insufficient to express the idea. The hybrid and nondescript words, words carelessly borrowed from foreign languages, and words used with special or technical meaning, which form so large and expressive an element in the language of ordinary speaking and writing, were rejected in the making up of the Biblical language. A living language is in a constant state of flux. It not only grows, but decays; its elements are continually disintegrating and regrouping themselves; and, in the process, the relation between words and ideas is constantly being modified. A dead language is fixed; a Latin or Anglo-Saxon word must express the same idea a thousand years hence that it expressed a thousand years ago; hence it is that the language of the English Bible, although it was old when first used, has never become obsolete. It is based on the imperishable foundations of the English language itself and must remain fresh and intelligible as long as the English language endures.



NARRATIVE EPISODES

I

THE STORY OF THE FLOOD

(Genesis i. 7-8.)

Introductory Note.—The Creator of the world is moved by the corruption and perversity of the human race to destroy all living things in a universal deluge. The righteousness of Noah, however, finds favor with the Creator, and Noah is instructed to build a great ark which shall carry himself and his family safely through the flood. He is to take with him in this ark the means of replenishing the earth with all living creatures.

And the Lord said unto Noah:—"Come thou and all thy house into the ark;² for thee have I seen righteous before Me in this generation. Of every clean beast³ thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female; of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I

1. See Outline Study, Note 5.

2. Ark—box or chest.

3. **Clean beasts**—animals designated by the law of Israel as suitable for human food.

have made will I destroy from off the face of the earth."

And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah; and it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life; and they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth; and the waters prevailed,⁴ and were increased greatly upon the earth; and the ark went upon the face of the waters; and the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail;⁵ and the mountains were covered; and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died; and every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah and every living thing and the cattle that was with him in the ark. And God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned⁶ from off the earth continually: and after the end of

4. Study the derivation and use of the word **prevail**.

5. **Paraphrase this sentence.**

6. Study the use of this word.

the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat;⁷ and the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made; and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came into him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove, which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

And in the second month, on the seven and twen-

7. See Introductory Note, Narrative ii.

tieth day of the month, was the earth dried; and God spake unto Noah, saying:—"Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

And Noah went forth, and his sons and his wife and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar⁸ unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in His heart:—"I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

8. See Note 54, Outline Study. Study Outline Study, Note 6.

II

THE CONFUSION OF TONGUES

(Genesis xi. 1-9.)

Introductory Note.—The tenth chapter of Genesis tells how the earth was repopled by the descendants of Ham, Shem, and Japheth, sons of Noah.

From Ararat, by which term it would seem that the narrator understood the mountain region of central Asia, although later ages identified Ararat with Armenia, the descendants of Japheth migrated to the north and far west, peopling northern and western Asia and Europe. The descendants of Ham and Shem came into southwestern Asia, and some families of the race of Ham penetrated into northern Africa. The "confusion of tongues" is represented as having occurred in the course of this migration.

And the whole earth was of one language, and of one speech; and it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar;¹ and they dwelt there. And they said one to another:—"Go to, let us make brick, and burn them thoroughly." (And they had brick for stone, and slime had they for mortar.) And they said:—"Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

1. Babylonia.

And the Lord came down to see the city and the tower which the children of men builded.

And the Lord said:—"Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do; go to, let Us go down, and there confound their language, that they may not understand one another's speech."

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.² Therefore is the name of it called Babel;³ because the Lord did there confound⁴ the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

2. i. e. Ceased to build the city.

3. The word **Babel** means "confusion." See Outline Study, **Note 7**.

4. Throw into confusion.

III

ABRAHAM IN CANAAN

(Genesis xiii)

Introductory Note.—A clan of pastoral nomads, descendants of Shem, under the leadership of Terah, came up from the shores of the Persian Gulf into the region now known as Mesopotamia. Here Terah died, and the clan split into three,—one division remained in Mesopotamia, while the other two, led respectively by Abram (or Abraham) and Lot, crossed the Euphrates and came into the country which we know as Palestine, but which is called in Genesis, "The Land of Canaan." Abraham wandered on into Egypt with his flocks and herds; but, later, relying on a divine promise that his posterity should one day possess the land, he rejoined Lot in Canaan. Both clans were now very powerful, and enormously wealthy in sheep and cattle. The inhabitants of Canaan (descendants of Canaan, son of Ham) lived in walled cities on the hill-tops and had no objections to offer when Abraham and Lot fed their flocks in the vacant open country. In fact, they welcomed the powerful nomads as friends and allies.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south; and Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Bêth-el,¹ unto the place where his tent had

1. The word **Bethel** means "House of God." As used in the Book of Genesis, it doubtless refers to the region between Jerusalem and Shechem, well known to modern travellers; but the word was applied by the ancient inhabitants of Palestine and Arabia to certain consecrated spots, where, it was believed, worshippers could communicate with the Deity or his angels, in dreams.

been at the beginning, between Beth-el and Ai, unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents;² and the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together; and there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite³ dwelled then in the land.

And Abram said unto Lot:—"Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

And Lot lifted up his eyes, and beheld all the plain of Jordan,⁴ that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah,⁵ even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain and pitched

2. See Note 52, Outline Study.

3. Study Introductory Note.

4. The now desolate country about the Dead Sea.

5. Two cities at the south end of the Dead Sea.

his tent toward Sodom; but the men of Sodom were wicked and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him:—

“Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever; and I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron,⁶ and build there an altar unto the Lord.⁷

6. A city in Palestine south of Jerusalem.

7. See Outline Study, Note 9.

IV

THE STORY OF THE WOOING OF REBECCA

(Genesis xxiv)

Introductory Note.—Lot, disregarding Abraham's warning, associated with the Canaanites of Sodom and was involved in the terrible fate of the "cities of the plain." Abraham continued to live in Southern Palestine, near Hebron, on amicable terms with his Canaanitish neighbors, but keeping aloof from them. Ishmael, the eldest son of Abraham, is, with his mother, driven into the wilderness, where he becomes the ancestor of the Arabs. Isaac is Abraham's favorite son, and, in his old age, Abraham turns to the kindred clan which he and Lot had left behind in Mesopotamia, for a suitable wife for Isaac, who will soon become the chief of the Semitic nomads in Canaan.

And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had:—"Put, I pray thee, thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

And the servant said unto him:—"Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from

whence thou camest?" And Abraham said unto him:—"Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again."

And the servant took ten camels¹ of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia,² unto the city of Nahor.³ And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said:—"O Lord God of my master Abraham, I pray Thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast

1. See Outline Study, Note 51.

2. The word means "Between the rivers," i. e., the country between the Tigris and Euphrates.

3. The city where Nahor lived. Nahor is represented as the brother of Abraham.

appointed for Thy servant Isaac; and thereby shall I know that Thou hast shewed kindness unto my master."

And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

And she went down to the well,⁴ and filled her pitcher, and came up; and the servant ran to meet her, and said:—"Let me, I pray thee, drink a little water of thy pitcher."

And she said:—"Drink, my lord:" and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said:—"I will draw water for thy camels also, until they have done drinking." And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said:—"Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?" And she said unto him:—"I am the daughter of Bethuel the son of

4. See Outline Study, Note 10.

Milcah, which she bare unto Nahor." She said moreover unto him:—"We have both straw and provender enough, and room to lodge in."

And the man bowed down his head, and worshipped the Lord. And he said:—"Blessed be the Lord God of my master Abraham, who hath not left destitute my master of His mercy and His truth: I being in the way, the Lord led me to the house of my master's brethren."

And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying:—"Thus spake the man unto me;" that he came unto the man; and, behold, he stood by the camels at the well. And he said:—"Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels."

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat; but he said:—"I will not eat, until I have told mine errand."

And he said:—"Speak on."

And he said:—"I am Abraham's servant; and the Lord hath blessed my master greatly; and he is

become great: and He hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now Thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him;' and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said:—"The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." And it came to pass, that, when Abraham's servants heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah. He gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night.

And they rose up in the morning, and he said:—"Send me away unto my master." And her brother and her mother said:—"Let the damsel abide with us a few days, at the least ten; after that she shall go."

And he said unto them:—"Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master." And they said:—"We will call the damsel, and enquire at her mouth."

And they called Rebekah, and said unto her:—"Wilt thou go with this man?" And she said:—"I will go."

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her:—"Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.⁵

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel for she had said unto the servant:—"What man is this that walketh in the field to meet us?" And the servant had said:—"It is my master:" therefore she took a vail, and covered herself.

And the servant told Isaac all things that he had done.

5. The southern portion of Palestine.

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.*

6. Sarah had died a little while before the opening of the scene of this story.

Study Outline Study. Note 12.

V

THE STORY OF JACOB AND ESAU

(Genesis xxvii, 1-41)

Introductory Note.—Isaac and Rebekah had two sons. Esau, the elder, offended his parents by his preference for the wild life of the wilderness over the pastoral pursuits of his family and by connecting himself, through marriage, with the Canaanites. Jacob was more prudent and tractable.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him:—"My son."

And he¹ said unto him:—"Behold, here I am."

And he said:—"Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field and take me some venison; and make me savoury meat,² such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying:—"Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me sa-

1. Esau.

2. **Savoury meat**—dainties of any kind; but the ordinary food of the patriarchs, who were pastoral nomads, must have been mainly flesh.

voury meat, that I may eat, and bless thee before the Lord before my death. Now, therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

And Jacob said to Rebekah his mother:—"Behold, Esau my brother is a hairy man, and I am a smooth man; my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall here bring a curse upon me, and not a blessing."

And his mother said unto him:—"Upon me be thy curse, my son: only obey my voice, and go fetch me them."

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck; and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said:—"My father."

And he said:—"Here am I; who art thou, my son?"

And Jacob said unto his father:—"I am Esau thy firstborn; I have done according as thou badest me:

arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

And Isaac said unto his son:—"How is it that thou hast found it so quickly, my son?"

And he said:—"Because the Lord thy God brought it to me."

And Isaac said unto Jacob:—"Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."

And Jacob went near unto Isaac his father; and he felt him, and said:—"The voice is Jacob's voice, but the hands are the hands of Esau." And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said:—"Art thou my very son Esau?" And he said:—"I am." And he said:—"Bring it near to me, and I will eat of my son's venison, that my soul may bless thee."

And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him:—"Come near now, and kiss me, my son." And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said:³—

"See, the smell of my son

Is as the smell of a field which the Lord hath
blessed.

Therefore God give thee of the dew of heaven,
And the fatness of the earth,

3. The two blessings of Isaac are expressed in poetical form. See Outline Study, Note 40.

And plenty of corn and wine;
Let people serve thee,
And nations bow down to thee;
Be lord over thy brethren.
And let thy mother's son bow down to thee;
Cursed be every one that curseth thee,
And blessed be he that blesseth thee."

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father:—"Let my father arise, and eat of his son's venison, that thy soul may bless me."

And Isaac his father said unto him:—"Who art thou?"

And he said:—"I am thy son, thy firstborn Esau."

And Isaac trembled very exceedingly, and said:—"Who? where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed."

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father:—"Bless me, even me also, O my father."

And he said:—"Thy brother came with subtilty,"

and hath taken away thy blessing.” And he⁵ said:—“Is not he rightly named Jacob?⁶ for he hath supplanted me these two times: he took away my birth-right,⁷ and, behold, now he hath taken away my blessing.” And he said:—“Hast thou not reserved a blessing for me?”

And Isaac answered and said unto Esau:—“Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?”

And Esau said unto his father:—“Hast thou but one blessing, my father? bless me, even me also, O my father.” And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him,

“Behold, thy dwelling shall be the fatness of
the earth,

And of the dew of heaven from above;

And by thy sword shalt thou live,

And shalt serve thy brother;

And it shall come to pass when thou shalt have
the dominion,

That thou shalt break his yoke from off thy
neck”

5. Esau.

6. The word “Jacob” means **supplanter**.

7. Another story (**Genesis xxv.**) relates that Esau, in a fit of despondency, brought on by hunger and thirst during his desert wanderings, had sold his rights as the eldest son of his father for a mess of savoury pottage, which Jacob had prepared by his mother's advice.

And Esau hated Jacob because of the blessing where-
with his father blessed him.

Note—Under the clan system of social order, the eldest son of the head of the clan had the first claim to the succession (**his birthright**), but was liable to be set aside if one of his younger brothers showed greater capacity for leadership. To avoid dangerous quarrels, the question of succession was settled, if possible, when the father was still in the full vigor of strength and authority.

See Outline Study, Note 11.

VI

JOSEPH AND HIS BRETHREN

(Genesis xxxvii)

Introductory Note.—The shrewd and prudent Jacob lived long in Mesopotamia with Laban, his equally shrewd and prudent uncle; married two of Laban's daughters; and became chief of a clan. Having returned to Canaan at the head of this clan, and having made his peace with Esau, also the head of a numerous family, he dwelt with his aged father at Hebron: and, after his father's death, had the pasture grounds of Canaan, while Esau retired to the wilderness southwest of the Dead Sea where his descendants became the nation Edom.

Jacob, or *Israel*, as he is also called, had twelve sons, of whom the two youngest, Joseph and Benjamin, were his favorites. When our story opens, Benjamin was but a child; but Joseph was old enough to have aroused the jealousy of his brothers.

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his

brethren, they hated him, and could not speak peaceably¹ unto him.

And Joseph dreamed a dream,² and he told it his brethren: and they hated him yet the more. And he said unto them:—"Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."

And his brethren said to him:—"Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said:—"Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me."

And he told it to his father, and to his brethren: and his father rebuked him, and said unto him:—"What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem.³

And Israel said unto Joseph:—"Do not thy brethren

1. Study the use of this word.

2. See Outline Study, Note 49.

3. Central Palestine.

feed the flock in Shechem? come, and I will send thee unto them."

And he said to him:—"Here am I."

And he said to him:—"Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again."

So he sent him out of the vale of Hebron,⁴ and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying:—"What seekest thou?" And he said:—"I seek my brethren; tell me, I pray thee, where they feed their flocks." And the man said:—"They are departed hence; for I heard them say, Let us go to Dothan."⁵

And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another:—"Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

And Reuben⁶ heard it, and he delivered him out of their hands; and said:—"Let us not kill him." And Reuben said unto them:—"Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

4. See Narrative III. Foot-note.

5. In northern Palestine.

6. Eldest of the sons of Jacob.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites⁷ came from Gilead⁸ with their camels bearing spicery⁹ and balm and myrrh, going to carry it down to Egypt.

And Judah¹⁰ said unto his brethren:—"What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." And his brethren were content.

Then there passed by Midianites¹¹ merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said:—"The child is not; and I, whither shall I go?" And they took Joseph's coat, and killed a kid of the goats, and dipped

7. Arabs, or Bedouins, the children of Ishmael, son of Abraham and Hagar.

8. The region east of the Jordan river.

9. **Spicery, etc.**, gums and balsams, the product of southern Arabia and east Africa. They were in great demand for medicinal and embalming purposes and were burned as disinfectant perfumes.

10. Another of the older sons of Jacob.

11. Ishmaelites.

the coat in the blood; and they sent¹² the coat of many colours, and they brought it to their father; and said:—"This have we found: know now whether it be thy son's coat or no."

And he knew it, and said:—"It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said:—"For I will go down into the grave unto my son mourning." Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's,¹³ and captain of the guard.

12. i. e. They sent the coat by messenger who "brought it to their (the brother's) father."

13. The name by which the King of Egypt was generally known.

VII

JOSEPH'S REVENGE ON HIS BRETHREN

(Genesis xiii-xlv)

Introductory Note.—Joseph, sold as a slave in Egypt, is bought by Potiphar, captain of Pharaoh's guard, who makes him steward of his household. Being falsely accused of crime, Joseph is thrown into prison. In the prison Joseph had for fellow captives two high officers of Pharaoh's court; and his skill in dream interpretation enabled him to predict that one of the noblemen would be restored to his honors and dignities and that the other would suffer an ignominious death. Each of these predictions was verified by the event. Some time after, Pharaoh himself was perplexed by a dream in which he saw "seven kine," "well fleshed and well favored," devoured by seven "lean kine." No Egyptian being able to interpret this dream, which was repeated the second night in a slightly different form, the official who had been restored to favor bethought himself of the young Hebrew interpreter of dreams in the prison. Joseph, brought before Pharaoh, explained the King's dream as indicating seven years of remarkable plenty in the land to be followed by seven years of famine. Pharaoh determined to take full advantage of the foreknowledge of so important a series of events, and made Joseph a commissioner to buy and store the surplus grain of the fruitful years. Joseph's success in this office was such that when the famine came and his storehouses contained all the grain there was in the land, he was looked upon as the actual ruler of Egypt, Pharaoh having given up to him the entire control of the affairs of government.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons: "Why do ye look one upon another?" And he said:—"Behold, I have heard that

there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said:—"Lest peradventure mischief befall him."

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them:—"Whence come ye?"

And they said:—"From the land of Canaan to buy food."

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them:—"Ye are spies; to see the nakedness of the land ye are come."

And they said unto him:—"Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies."

And he said unto them:—"Nay, but to see the nakedness of the land ye are come."

And they said:—"Thy servants are twelve brethren, the sons of one man in the land of Canaan; and,

behold, the youngest is this day with our father, and one is not."

And Joseph said unto them:—"That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: By the life of Pharoah ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies."

And he put them all together into ward three days. And Joseph said unto them the third day:—"This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die."

And they did so. And they said one to another:—"We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

And Reuben answered them, saying:—"Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required."

And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and re-

turned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren:—"My money is restored; and, lo, it is even in my sack:" and their heart failed them, and they were afraid, saying one to another:—"What is this that God hath done unto us?"

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying:—"The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, 'We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.'" And the man, the lord of the country said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.'"

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them:—"Ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me."

And Reuben spake unto his father, saying:—"Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again."

And he² said:—"My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them:—"Go again, buy us a little food."

And Judah spake unto him, saying:—"The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you."

And Israel said:—"Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

And they said:—"The man asked us straitly of our

state,³ and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Could we certainly know that he would say, 'Bring your brother down?' "

And Judah said unto Israel his father:—"Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time."

And their father Israel said unto them:—"If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, and go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph: And when Joseph saw Benjamin with them he said to the

ruler of his house:—"Bring these men home, and slay, and make ready; for these men shall dine with me at noon."

And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said:—"Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said:—"O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks."

And he said:—"Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and gave their asses provender. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said:—"Is your father well, the old man of whom ye spake? Is he yet alive?"

And they answered:—"Thy servant our father is in good health, he is yet alive."

And they bowed down their heads and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said:—"Is this your younger brother, of whom ye spake unto me?" And he said:—"God be gracious unto thee, my son." And Joseph made haste; for his bowels did yearn⁴ upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said:—"Set on bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright,⁵ and the youngest according to his youth; and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as

4. Benjamin was Jacob's own brother.

5. See Narrative v., foot-note.

any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying:—"Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money." And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward:—"Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing."

And he overtook them, and he spake unto them these same words. And they said unto him:—"Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

And he said:—"Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless."

Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them:—"What deed is this that ye have done?" wot ye not that such a man as I can certainly divine?"

And Judah said:—"What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we, and he also with whom the cup is found."

And he said:—"God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

Then Judah came near unto him, and said:—"Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou

saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I

go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

Then Joseph could not refrain himself before all them that stood by him; and he cried:—"Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren:—"I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren:—"Come near to me, I pray you." And they came near. And he said:—"I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children,

and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.”

And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh’s house saying, Joseph’s brethren are come: and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph:—“Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.”

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.⁷ To

7. See Outline Study, Note 53. **Study Outline Study, Suggestion 3.**

all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner ; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed : and he said unto them :—"See that ye fall not out by the way."

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying :—"Jospeh is yet alive, and he is governor over all the land of Egypt." And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived : and Israel said :—"It is enough ; Joseph my son is yet alive : I will go and see him before I die."

VIII

THE STORY OF MOSES

(Exodus ii-iii)

Introductory Note.—The children of Jacob (Israel) prospered in Egypt, and, in the course of generations, became a numerous people. They were divided into twelve tribes or houses, corresponding to and named for the twelve sons of Israel. Dynastic changes, however, in Egypt, reduced the Children of Israel to the position of ordinary Egyptian subjects, and they were treated as slaves. Finally, alarmed at the rapid increase of the Israelites, the King issued an edict that all male children born to them should be destroyed at birth.

And there went a man of the house of Levi,¹ and took to wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit² what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said:—

1. See Introductory Note.

2. Give the meaning of the word.

"This is one of the Hebrews" children." Then said his sister to Pharaoh's daughter:—"Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her:—"Go."

And the maid went and called the child's mother. And Pharaoh's daughter said unto her:—"Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said:—"Because I drew him out of the water."

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand. And when he was out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong:—"Wherefore smitest thou thy fellow?" And he said:—"Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?" And Moses feared, and said:—"Surely this thing is known."

3. This word is now synonymous with **Israelite**, but anciently it was a general name for the entire race of which the **Israelites** were one branch.

4. The meaning of the word **Moses** in the Hebrew language suggests this play on the word.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian;⁵ and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

And when they came to Reuel their father, he said:—"How is it that ye are come so soon to-day?" And they said:—"An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock." And he said unto his daughters:—"And where is he? why is it that ye have left the man? call him, that he may eat bread."

And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said:—"I have been a stranger in a strange land."

And it came to pass in the process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the

5. In the Arabian peninsula.

back side of the desert, and came to the mountain of God, even to Horeb.⁶ And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said:—"I will now turn aside, and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said:—"Moses, Moses." And he said:—"Here I am." And He said:—"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover He said:—"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

And Moses hid his face; for he was afraid to look upon God.

And the Lord said:—"I have surely seen the affliction of My people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of the land unto a good land and a large, unto a land flowing with milk and honey;⁷ unto the place of the Canaanites, and the Hittites, and the Amorites, and

6. Mt. Sinai, in the peninsula between the two northern arms of the Red Sea.

7. **Milk and Honey** were the greatest luxuries the desert dwellers could imagine. The cattle of nomads seldom yield milk; while **honey** was the only sweet known to the ancient world.

the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

And Moses said unto God:—"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

And he said:—"Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

And Moses said unto God: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?" And God said unto Moses:—"I AM THAT I AM:" and He said:—"Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

And God said moreover unto Moses:—"Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is My name for ever, and this is My memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob,

appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and you shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

Study Outline Study, Notes 12 and 13.

IX

ISRAEL IN EGYPT

(Exodus v)

And afterward Moses and Aaron¹ went in and told Pharaoh:—"Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness."

And Pharaoh said:—"Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go."

And they said:—"The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest He fall upon us with pestilence, or with the sword."

And the king of Egypt said unto them:—"Wherefore do ye, Moses and Aaron, let² the people from their works? get you unto your burdens." And Pharaoh said:—"Behold, the people of the land now are many, and ye make them rest from their burdens." And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying:—"Ye shall no more give the people straw to make brick,³ as heretofore: let them go and gather straw for them-

1. Moses' brother and coadjutor.

2. Hinder.

3. See Outline Study, Note 44.

selves. And the tale⁴ of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words."

And the taskmasters of the people went out, and their officers, and they spake to the people saying:—"Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished." So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

And the taskmasters hasted them, saying:—"Fulfill your works, your daily tasks, as when there was straw." And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded:—"Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?"

Then the officers of the children of Israel came and cried unto Pharaoh, saying:—"Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people."

But he said:—"Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go there-

4. What is the meaning of this word?

fore now, and work ; for there shall no straw be given you, yet shall ye deliver the tale of bricks.”

And the officers of the children of Israel did see that they were in evil case,⁵ after it was said:—“Ye shall not minish ought⁶ from your bricks of your daily task.”

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh : and they said unto them:—“The Lord look upon you, and judge ; because ye have made our saviour to be abhorred⁷ in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.”

And Moses returned unto the Lord, and said:—“Lord, wherefore hast Thou so evil entreated this people ? why is it that Thou hast sent me ? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people ; neither hast Thou delivered Thy people at all.”

5. Paraphrase the expression.
6. **What is the modern spelling?**
7. Paraphrase.

X

THE PASSAGE OF THE RED SEA

(Exodus xiv)

Introductory Note.—The Israelites, instead of attempting the passage of the Isthmus of Suez, the only road between Egypt and Asia, turned southward, by divine command, and encamped on the desert shore of the Red Sea. It is impossible to identify any of the place names mentioned. The narrator seems to have had in mind, as the place of crossing, the upper end of the Gulf of Suez¹ which seems anciently to have extended several miles farther north than at present.

And the Lord spake unto Moses, saying:—"Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh,² and upon all his host; that the Egyptians may know that I am the Lord."

And they did so. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said:—"Why have we done this, that we have let

1. The long, narrow gulf which separates Arabia from Africa.

2. *i. e.* I shall be glorified because of my triumph over Pharaoh.

Israel go from serving us?" And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt and he pursued after the children of Israel; and the children of Israel went out with an high hand.³

But the Egyptians pursued after them, all the horses and chariots⁴ of Pharaoh, and his horsemen, and his army,⁵ and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid.

And the children of Israel cried out unto the Lord; and they said unto Moses:—"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

And Moses said unto the people:—"Fear ye not, stand still, and see the salvation of the Lord, which He will shew you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more

3. Haughtily.

4. See Outline Study, Note 47.

5. See Outline Study, Note 46.

for ever. The Lord shall fight for you, and ye shall hold your peace."

And the Lord said unto Moses:—"Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen."

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And He took off the chariot wheels, that they drave them heavily: so that the Egyptians said:—"Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians."

And the Lord said unto Moses:—"Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen." And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand; and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses.

XI

THE SONG OF DELIVERANCE¹

(Exodus xv)

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying:—

I will sing unto the Lord, for He hath triumphed gloriously:

The horse and his rider hath He thrown into the sea.

The Lord is my strength and song,

And He is become my salvation:

He is my God, and I will praise Him;

My father's God, and I will exalt Him.

The Lord is a Man of war:

The Lord is His name.

Pharaoh's chariots and his host hath He cast into the sea:

His chosen captains also are drowned in the Red Sea.

The depths have covered them:

They sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power:

Thy right hand, O Lord, dasheth in pieces the enemy.

And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee:

Thou sendest forth Thy wrath, it consumeth them as stubble.²

And with the blast of Thy nostrils the waters were gathered together;

The floods stood upright as an heap.

The deeps were congealed in the heart of the sea.

The enemy said,

1. See Outline Study, Note 40.

2. Explain in full this simile.

"I will pursue, I will overtake, I will divide the spoil;
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them."
Thou didst blow Thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto Thee, O Lord, among the gods?
Who is like unto Thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out Thy right hand,
The earth swallowed them.
Thou in Thy mercy hast led forth the people which
Thou hast redeemed:
Thou hast guided them in Thy strength unto Thy holy
habitation.
The peoples heard, they trembled:
Fear hath taken hold on the inhabitants of Philistia.³
Then were dismayed the dukes of Edom;⁴
The mighty men of Moab,⁵ trembling taketh hold of
them;
All the inhabitants of Canaan are melted away;
Fear and dread falleth upon them;
By the greatness of Thine arm they are as still as a
stone;
Till Thy people pass over, O Lord,
Till the people pass over which Thou hast purchased.
Thou shalt bring them in, and plant them in the moun-
tain of Thine inheritance,
The place, O Lord, which Thou hast made for Thee to
dwell in,
The Sanctuary, O Lord, which Thy hands have estab-
lished.
The Lord shall reign for ever and ever.

3. The country southwest of Palestine lying along the Mediterranean.

4. The country south and west of the Dead Sea.

5. The region east of the lower Jordan and the Dead Sea.

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them:—

Sing ye to the Lord, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea.

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur;⁶ and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured⁷ against Moses, saying:—"What shall we drink?"

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said:—"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments,

6. This was southeast of the point where now the Suez canal enters the Red Sea, a region of rock valleys with brooks and springs.

7. See Outline Study, Note 15.

and keep all His statutes, I will put none of these diseases' upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

8. Explain the allusion.

XII

THE GOLDEN CALF

(Exodus xxxii)

Introductory Note.—Passing through the friendly land of Midian, the Israelites came into the great tangle of granite mountains known as Mount Sinai, a region which seems to have been regarded by all the surrounding peoples as the earthly abode of God. Moses, with one trustworthy follower, Joshua, the son of Nun, ascended one of the peaks to receive the commands of the Lord, leaving the host of Israel in the valley below in charge of his brother Aaron.

And when the people saw that Moses delayed to come down out of the mount,¹ the people gathered themselves together unto Aaron, and said unto him:—"Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot² not what is become of him."

And Aaron said unto them:—"Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me."

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fash-

Suggestion.—Study Note 15, Outline Study.

1. See Introductory Note.

2. Define.

ioned it with a graving tool, after he had made it a molten calf: and they said:—"These be thy gods, O Israel, which brought thee up out of the land of Egypt."

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said:—"To-morrow is a feast to the Lord." And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses:—"Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be my gods, O Israel, which have brought thee up out of the land of Egypt." And the Lord said unto Moses:—"I have seen this people, and, behold, it is a stiffnecked³ people: now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation."

And Moses besought the Lord his God, and said:—"Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did He bring them out, to slay them in the

3. Note the force of this epithet.

mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."

And the Lord repented of the evil which He thought to do unto His people.

And Moses turned, and went down from the mount, and the two tables of the testimony⁴ were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses:—"There is a noise of war in the camp." And he said:—"It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.⁵ And he took the calf which they had made, and burnt it in

4. The two tables or tablets of stone inscribed with the commandments of the law.

5. Study Note 16, Outline Study.

the fire, and ground it to powder, and strawed^e it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron:—"What did this people unto thee, that thou hast brought so great a sin upon them?"

And Aaron said:—"Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf."

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) then Moses stood in the gate of the camp, and said:—"Who is on the Lord's side? let him come unto me." And all the sons of Levi^r gathered themselves together unto him. And he said unto them:—"Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

And the children of Israel did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said:—

6. What is the modern spelling of this word?

7. Moses' own house or title.

"Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day."

And it came to pass on the morrow, that Moses said unto the people:—"Ye have sinned a great sin; and now will I go up unto the Lord; peradventure I shall make an atonement for your sin."

And Moses returned unto the Lord, and said:—"Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee; out of Thy book which Thou hast written."

And the Lord said unto Moses:—"Whosoever hath sinned against Me, him will I blot out of My book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, Mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them." And the Lord plagued^o the people, because they made the calf, which Aaron^o made.

8. Explain.

9. Study Note 14, Outline Study.

XIII

THE DEATH OF MOSES

(Deuteronomy xxxiv)

Introductory Note.—It is related in the Book of Numbers that Moses was denied the privilege of leading the host across Jordan, as a punishment for his lack of confidence in the Lord who was guiding the children of Israel through the wilderness.

And Moses went up from the plains of Moab¹ unto the mountain of Nebo, to the top of Pisgah,² that is over against Jericho.³ And the Lord shewed him all the land of Gilead,⁴ unto Dan,⁵ and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah⁶ unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

And the Lord said unto him:—"This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

1. The region east of the lower Jordan and the Dead Sea.

2. The highest summit of the mountains of Moab overlooking the Jordan valley on the east. The greater part of the future abode of Israel lay within 100 miles of this summit.

3. See Narrative xiv. Foot-note 4.

4. Canaan, east of the Jordan.

5. The northernmost town of Canaan.

6. Central Canaan. By "Utmost Sea" is meant the Mediterranean—the sea beyond all.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried Him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua⁷ the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

7. See Outline Study, Note 21.

Study Outline Study, Note 19.

XIV

THE FALL OF JERICHO

(Joshua¹ vi)

Introductory Note.—After the death of Moses, Joshua, the son of Nun, his most trusted lieutenant, was consecrated by the Lord to Moses' place as the judge and leader of Israel.

The Israelites had been commanded by Moses to extirpate utterly the Canaanites to escape the contamination of their idolatries. These Canaanites lived in walled cities which were impregnable to ordinary desert raiders but which the Israelites must take and destroy if they were to possess the land.

Now Jericho was straitly² shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua:—"See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

1. Outline Study, Note 17.

2. Define.

And Joshua the son of Nun called the priests, and said unto them:—"Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord." And he said unto the people:—"Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord."

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

And Joshua had commanded the people, saying:—"Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people:—"Shout; for the Lord hath given you the city. And the city shall be devoted," even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the devoted thing, lest ye make yourselves devoted, when ye take of the devoted thing, and make the camp of Israel devoted, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord."

So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

But Joshua had said unto the two men that had spied out the country:—"Go into the harlot's house, and

bring out thence the woman, and all that she hath, as ye sware unto her."

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers,⁴ which Joshua sent to spy out Jericho.⁵

And Joshua adjured them at that time, saying:—"Cursed be the man before the Lord, that riseth up and buildeth this city of Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."

So the Lord was with Joshua; and his fame was noised throughout all the country.

4. Joshua II., 1-22

5. Between the mountains of Moab on the east and the hills of Judaea on the west is an alluvial plain ten or fifteen miles wide through which the Jordan river flows. Jericho was situated in this plain at the foot of the Judæan Hills.

XV

THE CONQUEST OF CANAAN

(Joshua x)

Introductory Note.—This chapter discusses the conquest of Southern Palestine, afterward known as the Land of Judah or Judea.

Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai,¹ and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying:—"Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel."

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their

Suggestion—Study Outline Study, Note 15.

1. Ai and Gibeon were in the Judean Hills, ten or twelve miles west of Jericho.

hosts, and encamped before Gibeon and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying:—"Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us."

So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the Lord said unto Joshua:—"Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee."

Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon,¹ and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when the

Note.—The cities mentioned in this narrative were all hill-top towns of central Palestine. Jarmuth, Gilgal, and Libnah were north of Jerusalem; Hebron was south; and Lachish and Eglon were southwest.

1. The road from Jerusalem to the coast at Joppa, well known to modern travellers.

Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel:—

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Ajalon.²
And the sun stood still, and the moon stayed,
Until the people had avenged themselves upon
their enemies.

Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.³

And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying:—"The five kings are found hid in a cave at Makkedah."

And Joshua said:—"Roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand."

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest

2. About 14 miles northwest of Jerusalem.

3. Note this impressive statement.

which remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.⁴

Then said Joshua:—"Open the mouth of the cave, and bring out those five kings unto me out of the cave."

And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him:—"Come near, put your feet upon the necks of these kings." And they came near, and put their feet upon the necks of them. And Joshua said unto them:—"Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."

And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them in the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

And that day Joshua took Makkedah, and smote it

with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: and the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: and the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: and they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all

the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

And Joshua returned, and all Israel with him, to Debir; and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

So Joshua smote all the hill country, and the south, and the lowland, and the slopes, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

XVI

THE STORY OF DEBORAH

(Judges iv-v)

Introductory Note.—It must be understood that the Israelites, notwithstanding the warnings of Moses and Joshua, failed to dispossess the Canaanites of their walled cities. When Israel was strong, the Canaanites paid tribute; but when, as often happened, Israel was hard pressed by attacks from the outside, the Canaanites shut their gates, leaving the Israelites without strongholds.

After having been oppressed by the kings of Moab and delivered by the valor of Ehud, the Benjaminite, Israel was overwhelmed by an alliance of Syrians and the Canaanites of Northern Palestine.

And the children of Israel again did evil in the sight of the Lord, when Ehud¹ was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah a prophetess,² the wife of Lapidoth she judged Israel at that time. And she dwelt under the palm tree³ of Deborah between Ramah and Beth-el

1. See Introductory Note.

2. A woman who could arouse enthusiasm by exhortation and song.

3. As palm-trees were rare in Palestine, this "is mentioned as a well known and solitary landmark."

in the hill country of Ephraim⁴: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him:—"Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun? And I will draw unto thee, to the river Kishon⁵, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand."

And Barak said unto her:—"If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go."

And she said:—"I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman."

And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh.

4. Between Bethel and Shechem.

5. The rivers of Palestine, except the Jordan, are merely places where water flows when it rains. In the winter and spring, the Kishon is a considerable brook which flows for thirty miles through southern Galilee into the Sea at Mt. Carmel.

And they shewed Sisera that Barak the son of Abin-oam was gone up to mount Tabor.⁶ And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak:—"Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

So Barak went down from mount Tabor and ten thousand men after him. And the Lord discomfited⁷ Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him:—"Turn in, my lord, turn in to me; fear not."

And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto

6. An isolated flat-topped mountain of northern Palestine, about 10 miles southwest of the Sea of Gennesaret. Harosheth is near Lake Merom on the upper Jordan.

7. Note the dramatic force of this word.

her:—"Give me, I pray thee, a little water to drink; for I am thirsty."

And she opened a bottle of milk, and gave him drink, and covered him.

Again he said unto her:—"Stand in the door of the tent, and it shall be when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No."

Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.⁸ And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him:—"Come, and I will shew thee the man whom thou seekest." And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin the king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day saying:—⁹

For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the Lord.

8. Note the dramatic force of this simple statement of fact.

9. See Outline Study, Note 40.

Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord, the God of Israel.
Lord, when Thou wentest forth out of Seir,
When Thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.

The mountains quailed at the presence of the Lord,
Even yon Sinai at the presence of the Lord, the God of
Israel.

In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.
The villages were unoccupied in Israel, they were unoc-
cupied
Until that thou Deborah arose, thou arose a mother in
Israel.

They chose new gods;
Then was war in the gates:
Shield was not seen, nor spear
Among forty thousand in Israel.
My heart is toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the Lord.

Tell of it, ye that ride on white asses,
Ye that sit upon carpets,
Ye too that but walk by the way.
Far from the noise of archers, in the places of drawing
water,

There shall they rehearse the righteous acts of the Lord,
The righteous acts of His governance in Israel.
Then came down to the gates the people of the Lord.

Awake, awake, Deborah;
Awake, awake, utter a song:
And lead thy captors captive, thou son of Abinoam.
Then came down a remnant against the mighty,

The people of the Lord came down for me against the strong.

¹⁰From Ephraim came down they whose root is in Amalek;

After thee, Benjamin, among thy peoples;

Out of Machir came down governors,

And out of Zebulun they that handle the marshal's staff.

And my princes in Issacher were with Deborah;

As was Issachar, so was Barak.

By the watercourses of Reuben were there great searchings of heart.

Why satest thou among the sheepfolds?

To hear the bleatings of the flocks!

By the watercourses of Reuben were there great searchings of heart.

Gilead abode on the other side of Jordan;

And Dan, why did he remain in ships?

Asher sat still at the shore of the sea,

And abode by his creeks.

Zebulun is a people that jeopardized his life unto the death,

And Naphtali upon the high places of the field.

The kings came; they fought;

Then fought the kings of Canaan,

In Taanach by the waters of Megiddo;

Gain of money took they none!

They fought from heaven.

The stars in their courses fought against Sisera.

The river Kishon swept them away,

That ancient river, the river Kishon.

March on, my soul, with might.

Then did the horsehoofs stamp,

By the pransings, the pransings of their mighty ones.

Curse ye Meroz, said the angel of the Lord,

Curse ye bitterly the inhabitants thereof;

10. See Note 25, Outline Study.

Because they came not to the help of the Lord,
To the help of the Lord against the mighty.
Blessed above women be Jael,
The wife of Heber the Kenite,
Above women in the tent shall she be blessed.
Water did he ask, milk did she give;
She brought him butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera,
She smote through his head,
And she pierced and struck through his temples.
At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.
Through the window she gazed forth, and cried,
The mother of Sisera cried through the lattice:
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,
Surely they have found, they have divided the spoil;
A damsel, two damsels to every man;
A spoil of divers colours for Sisera,
A spoil of divers colours of needlework,
Of divers colours two pieces of needlework for the
neck of the queen.
So let all Thine enemies perish, O Lord:
But let them that love Him
Be as the sun when he goeth forth in his might.

And the land had rest forty years.

Study Outline Study, Note 24.

XVII

THE STORY OF GIDEON

(Judges vi-vii)

Introductory Note.—Israel was now exposed to the ravages of a swarm of raiders from the Arabian deserts.

And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers¹ for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

1. The swarms of grasshoppers or locusts which devour growing grain are among the greatest pests of the arid lands of the East.

And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, that the Lord sent a prophet unto the children of Israel, which said unto them:—"Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed My voice."

And there came an angel² of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

And the angel of the Lord appeared unto him, and said unto him:—"The Lord is with thee, thou mighty man of valour." And Gideon said unto him:—"Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

And the Lord looked upon him, and said:—"Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

2. Literally "messenger." The idea seems to have been that these beings were the word or purpose of the Lord in bodily form.

And he said unto Him:—"Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

And the Lord said unto him:—"Surely I will be with thee, and thou shalt smite the Midianites as one man."

And he said unto him:—"If now I have found grace in Thy sight, then shew me a sign that Thou talkest with me. Depart not hence, I pray Thee, until I come unto Thee, and bring forth my present, and set it before Thee."

And He said:—"I will tarry until thou come again."

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto Him under the oak, and presented it. And the angel of God said unto him:—"Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so. Then the angel of the Lord put forth the end of the staff that was in His hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

And when Gideon perceived that he was an angel of the Lord, Gideon said:—"Alas, O Lord God! for because I have seen an angel of the Lord face to face."

And the Lord said unto him:—"Peace be unto thee; fear not: thou shalt not die." Then Gideon built an

altar there unto the Lord, and called it Jehovah-shalom:³ unto this day it is yet in Ophrah of the Abi-ezrites.

And it came to pass the same night, that the Lord said unto him:—"Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal⁴ that thy father hath, and cut down the Asherah that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the Asherah which thou shalt cut down."

Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built.

And they said one to another:—"Who hath done this thing?" And when they inquired and asked, they said:—"Gideon the son of Joash hath done this thing." Then the men of the city said unto Joash:—"Bring out thy son, that he may die: because he hath cast

3. i. e. **Jehovah the God of Peace.**

4. The Canaanites worshipped the powers of nature under the name of Baal. Altars to this God are frequently mentioned, usually in connection with "groves" or "Asherah," probably wooden images.

down the altar of Baal, and because he hath cut down the Asherah that was by it."

And Joash said unto all that stood against him:—"Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." Therefore on that day he called him Jerubbaal,⁵ saying:—"Let Baal plead against him, because he hath thrown down his altar."

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali;⁶ and they came up to meet them. And Gideon said unto God:—"If Thou wilt save Israel by mine hand, as Thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said."

And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

5. The word means "with whom Baal contends."

6. See Note 25, Outline Study.

And Gideon said unto God:—"Let not Thine anger be hot against me, and I will speak but this once: let me prove, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon:—"The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead." And there returned of the people twenty and two thousand; and there remained ten thousand.

And the Lord said unto Gideon:—"The people are yet too many; bring them down unto the water, and I will try them for thee there; and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go." So he brought down the people unto the water: and the Lord said unto Gideon:—"Every one that lappeth of the water with his tongue, as a dog lappeth, him shall thou set by himself; likewise every one that

boweth down upon his knees to drink.” And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

And the Lord said unto Gideon:—“By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.” So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said unto him:—“Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host.” Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said:—“Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came unto

a tent, and smote it that it fell, and overturned it, that the tent lay along." And his fellow answered and said:—"This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said:—"Arise; for the Lord hath delivered into your hand the host of Midian." And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them:—"Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon."

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried:—"The sword of the Lord and of Gideon." And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the

three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying:—"Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan." Then all the men of Ephraim gathered themselves together and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb⁸; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.⁹

8. Oreb—**Raven**; Zeeb—**Wolf**.

9. Study Outline Study, Note 27.

XVIII

THE STORY OF SAMSON

(Judges xv. (from v. 9)-xvi)

Introductory Note.—This story deals with the border warfare between the Israelites and the Philistines, a warlike people who occupied the southern coast plain of Canaan and who proved the most formidable enemies of Israel. The Philistines lived in walled cities of which Gath, Gaza, and Ekron are most often mentioned.

The Nazarites, of whom Samson was one, were persons specially consecrated to the service of the Lord, either for a definite time, or for life. In the latter class belonged Samson and, probably, Samuel and John the Baptist. The rules of the consecration are given in Numbers vi., 1-21.

It is not probable that there is any element of myth or allegory in the story of Samson. The hero is the exact type of the "Berserkers" of Scandinavian legend,—a warrior subject to fits of nervous excitement during which he is possessed of superhuman courage and strength; in the intervals, he is often sulky, stupid and perverse.

Then the Philistines went up and pitched in Judah, and spread themselves in Lehi. And the men of Judah said:—"Why are ye come up against us?"

And they answered:—"To bind Samson are we come up, to do to him as he hath done to us."

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson:—"Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us?"

And he said unto them:—"As they did unto me, so have I done unto them."

And they said unto him:—"We are come to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them:—"Swear unto me, that ye will not fall upon me yourselves."

And they spake unto him, saying:—"No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." And they bound him with two new cords, and brought him up from the rock. And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire,¹ and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said:—

"With the jawbone of an ass, heaps upon heaps.

With the jawbone of an ass have I slain a thousand men."

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.² And he was sore athirst, and called on the Lord, and said:—"Thou hast given this great deliverance into the hand of Thy

1. Explain the figure.

2. Ramath means **heights**; Lehi means **jaw-bone**.

servant: and now I shall die for thirst, and fall into the hand of the uncircumcised?" But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore,³ which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

Then went Samson to Gaza; and it was told the Gazites, saying:—"Samson is come hither."

And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying:—"In the morning, when it is day, we shall kill him."

And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her:—"Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver."

3. The accent is on the second syllable. The word means **The spring of the crier**. *i. e.* The spring which gushed forth in answer to the cry of Samson.

And Delilah said to Samson :—"Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee."

And Samson said unto her :—"If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man."

Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him :—"The Philistines be upon thee, Samson." And he brake the withes, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson :—"Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

And he said unto her :—"If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man." Delilah therefore took new ropes, and bound him therewith, and said unto him :—"The Philistines be upon thee, Samson." And there were liars in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson :—"Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound." And he said unto her :—"If thou weavest the seven locks of my head with the web." And she fastened it with the pin, and said unto him :—"The Philistines be upon thee, Samson."

And he awaked out of his sleep, and went away with the pin⁴ of the beam⁴ and with the web.⁴

And she said unto him:—"How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her:—"There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying:—"Come up this once, for he hath shewed me all his heart." Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said:—"The Philistines be upon thee, Samson."

And he awoke out of his sleep, and said:—"I will go out as at other times before, and shake myself." And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with

4. Parts of the weaving-loom which, in those days, was an article of ordinary household furniture.

fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said:—"Our god hath delivered Samson our enemy into our hand." And when the people saw him, they praised their god: for they said:—"Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us."

And it came to pass, when their hearts were merry, that they said:—"Call for Samson, that he may make us sport." And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

And Samson said unto the lad that held him by the hand:—"Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said:—"O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with

his left. And Samson said:—"Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein.⁵ So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

5. "Houses in the East are built in the form of a square; with an open court-yard in the midst, on each side of which are the apartments. The palaces and courts of justice are frequently built with such courts or enclosures surrounded entirely, or in part, with some plain or cloistered building; in these, during festivals and public rejoicings, the wrestlers, etc., perform in the area; while the roofs of the cloisters round about are crowded with the spectators. On this supposition, that in the house of Dagon there was a cloistered structure of this kind, the pulling down of the front or centre pillars only, which supported it, would be attended with the catastrophe described."

Study Note 28, Outline Study.

XIX

THE STORY OF RUTH

(Book of Ruth)

Introductory Note.—See Outline Study, Note 29.

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah¹ went to sojourn in the country of Moab,² he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites³ of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had

1. Give the location of Bethlehem.

2. The country of Moab, the native land of Ruth, lay southeast of the Dead Sea, 100 miles or more distant from Bethlehem by the travelled roads.

3. Inhabitants of Ephrath, i. e. Bethlehem.

visited His people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law:—"Go, return each to her mother's house: the Lord deal kindly with you, as ye have delt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept. And they said unto her:—"Surely we will return with thee unto thy people."

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

And she⁴ said:—"Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law."

And Ruth said:—"Intreat me not to leave thee, or to return from following after thee: for whithersoever thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all

4. To whom does the pronoun refer?

the city was moved about them, and they said:—"Is this Naomi?"

And she said unto them:—"Call me not Naomi, call me Mara:⁵ for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabite, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest. And Naomi had a kinsman⁶ of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabite said unto Naomi:—"Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace."

And she⁷ said unto her:—"Go, my daughter," And she went, and came, and gleaned in the field after the reapers: and her hap⁸ was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers:—"The Lord be with you."

And they answered him:—"The Lord bless thee."

Then said Boaz unto his servant that was set over the reapers:—"Whose damsel is this?"

5. Mara means bitterness; Naomi means pleasantness.

6. See Foot-note 10.

7. To whom does the pronoun refer?

8. Define the word "hap."

And the servant that was set over the reapers answered and said:—"It is the Moabitish damsel that came back with Naomi out of the country of Moab; and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house."

Then said Boaz unto Ruth:—"Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed herself to the ground, and said unto him:—"Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"

And Boaz answered and said unto her:—"It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Then she said:—"Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

And Boaz said unto her:—"At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying:—"Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother-in-law said unto her:—"Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee."

And she shewed her mother-in-law with whom she had wrought, and said:—"The man's name with whom I wrought to-day is Boaz."

And Naomi said unto her daughter-in-law:—"Blessed be he of the Lord, who hath not left off His kindness to the living and to the dead." And Naomi said unto her:—"The man is near of kin unto us, one of our next kinsmen."

9. The word of which "vinegar" is the translation was applied to a beverage consisting generally of wine turned sour, but sometimes artificially made by an admixture of barley and wine, which fermented easily. It was acid and nauseous, but was used by laborers.

And Ruth the Moabite said:—"He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest."

And Naomi said unto Ruth her daughter in law:—"It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Then Naomi her mother in law said unto her:—"My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do." And she said unto her:—"All that thou sayest unto me I will do."

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said:—"Who art thou?"

And she answered:—"I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman."

And he said:—"Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman,¹⁰ well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could know another. And he said:—"Let it not be known that a woman came into the floor." Also he said:—"Bring the vail that thou hast upon thee, and hold it." And when she held it, he

10. It must be understood that the property of Elimalech and Naomi, which their sons would have inherited, had been sold. Under the Mosaic law, land was never sold without reserving a right of redemption on an equitable basis. In case the seller and all his sons died without redeeming the property, the right of redemption passed to the nearest kinsman. A widow had to be reckoned with, however. She could retain the right of redemption for life, as part of her inheritance, unless the kinsman who wished to redeem was willing to marry her (polygamy was allowed), and so continue the family of the original owner of the land.

measured six measures of barley, and ^{he} laid it on her: and she went into the city.

And when she came to her mother-in-law, she said:—"Who art thou, my daughter?"

And she told her all that the man had done to her. And she said:—"These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law."

Then said she:—"Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said:—"Ho, such a one! turn aside, sit down here." And he turned aside, and sat down. And he took ten men of the elders of the city, and said:—"Sit ye down here." And they sat down. And he said unto the kinsman:—"Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise" thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee."

And he said:—"I will redeem it."

Then said Boaz:—"What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth

the Moabitess, the wife of the dead, to raise up the name of the dead unto his inheritance."

And the kinsman said:—"I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it."

(Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz:—"Buy it for thee." So he drew off his shoe.")

And Boaz said unto the elders, and unto all the people:—"Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." And all the people that were in the gate, and the elders, said:—"We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman."

12. Notice the peculiar custom connected with the transfer of property.

So Boaz took Ruth, and she was his wife; and when she bare a son, the women said unto Naomi:—"Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him." And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying:—"There is a son born to Naomi;" and they called his name Obed: he is the father of Jesse, the father of David.

Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

XX

THE CALLING OF SAMUEL

(I Samuel iii)

Introductory Note.—The judgeship, after a time, became combined with the high-priesthood in the person of Eli who dwelt at Shiloh, about twenty miles north of Jerusalem, and who had in charge the “Ark of the Covenant” which the Israelites regarded as the earthly abiding place of their God. At this sanctuary, the child Samuel, the son of a wealthy man of the tribe of Ephraim, had been consecrated to the service of the God of Israel, in fulfillment of a vow made by his mother before his birth.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was rare in those days; there was no open vision.¹

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;² that the Lord called Samuel: and he answered:—“Here am I.” And he ran unto Eli, and said:—“Here am I; for thou calledst me.” And he said:—“I called not; lie down again.” And he went and lay down. And the Lord

1. Explain.

2. The little Samuel seems to have slept within the Holiest Place, and his special duty was to put out, as it would seem, the sacred candlestick and to open the doors at sunrise.

called **yet** again:—"Samuel." And Samuel arose and went to Eli, and said:—"Here am I; for thou didst call me." And he answered:—"I called not, my son; lie down again."

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said:—"Here am I; for thou didst call me."

And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel:—"Go lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for Thy servant heareth." So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times:—"Samuel, Samuel." Then Samuel answered:—"Speak; for Thy servant heareth." And the Lord said to Samuel:—"Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision.

.

Then Eli called Samuel, and said:—"Samuel, my son." And he answered:—"Here am I."

And he said:—"What is the thing that the Lord hath said unto thee? I pray thee hide it not from me; God do so to thee, and more also, if thou hide any thing from me of all the things that He said unto thee."

And Samuel told him every whit, and hid nothing from him.

And he said:—"It is the Lord: let Him do what seemeth Him good."

And Samuel grew, and the Lord was with him, and did let none of His words fall to the ground.³ And all Israel from Dan even to Beer-sheba⁴ knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord.

3. Paraphrase.

4. *i. e.* From one end of the kingdom to the other. Dan was the most northern and Beersheba the most southern city of Palestine.

Study Note 31, Outline Study.

XXI

THE STORY OF DAVID

(I Samuel xvi-xvii)

Introductory Note.—The sons of Eli were defeated and slain in battle by the Philistines and Eli himself died on hearing the news. Samuel, who was by this time well known as a seer or prophet and was believed to have frequent and direct communication with God, was recognized as Judge, and governed wisely for many years. But the Israelites were weary of their loose political organization, which placed them at a disadvantage amid the powerful monarchies which were springing up all around them. After vainly warning the people of the danger of committing the national power to one man, Samuel obtained the divine permission to give Israel a king, and Saul was chosen.

The Israelites, under the leadership of King Saul and his heroic son, Jonathan, made head against the Philistines and their other enemies and became a powerful military nation. King Saul, however, disregarded the advice of Samuel, or, rather, the admonitions of the divine revelation of which Samuel was the medium, and henceforth his affairs ceased to prosper. He was now a suspicious tyrant, growing old, and moody to the verge of insanity; and Israel was again in death grapple with the Philistines.

And the Lord said unto Samuel:—"How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided Me a king among his sons."

And Samuel said:—"How can I go? if Saul hear it, he will kill me."

And the Lord said:—"Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto Me him whom I name unto thee."

And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said:—"Comest thou peaceably?" And he said:—"Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said:—"Surely the Lord's anointed is before Him." But the Lord said unto Samuel:—"Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Then Jesse called Abinadab, and made him pass before Samuel. And he said:—"Neither hath the Lord chosen this." Then Jesse made Shammah to pass by. And he said:—"Neither hath the Lord chosen this." Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse:—"The Lord hath not chosen these." And Samuel said unto Jesse:—"Are here all thy children?"

And he said:—"There remaineth yet the youngest, and, behold, he keepeth the sheep."

And Samuel said unto Jesse:—"Send and fetch him: for we will not sit down till he come hither." And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.

And the Lord said:—"Arise, anoint him: for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.¹

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him:—"Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning² player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."

And Saul said unto his servants:—"Provide me now a man that can play well, and bring him to me."

Then answered one of the servants, and said:—"Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him."

Wherefore Saul sent messengers unto Jesse, and said:—"Send me David thy son, which is with the

1. His home and official residence.

2. Skillful.

sheep." And Jesse took an ass laden with bread and a skin³ of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

And Saul sent to Jesse, saying:—"Let David, I pray thee, stand before me; for he hath found favour in my sight." And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah,⁴ and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a

3. A bottle made of goatskin.

4. About 14 miles southwest of Jerusalem.

weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them:—"Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And the Philistine said:—"I defy the armies of Israel this day; give me a man, that we may fight together."

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son:—"Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge."

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said:—"Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

And David spake to the men that stood by him, saying:—"What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" And the people answered him after this manner, saying:—"So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against

David, and he said:—"Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

And David said:—"What have I now done? It was merely a word." And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul:—"Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

And Saul said to David:—"Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."

And David said unto Saul:—"Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." David said moreover:—"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine."

And Saul said unto David:—"Go, and the Lord be with thee."

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it.

And David said unto Saul:—"I cannot go with these; for I have not proved them." And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David:—"Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods. And the Philistine said to David:—"Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

Then said David to the Philistine:—"Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head

from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host:—"Abner, whose son is this youth?" And Abner said:—"As thy soul liveth, O king, I cannot tell." And the king said:—"Enquire thou whose son the stripling is." And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him:—"Whose son art thou, thou young man?" And David answered:—"I am the son of thy servant Jesse the Beth-lehemite."

See Note 32, Outline Study.

XXII

THE STORY OF DAVID AND JONATHAN

(I Samuel xx)

Introductory Note.—David was admitted among the warriors who formed the personal following of King Saul. Excelling in the arts of war and peace, he became the most famous of these chosen warriors, married Saul's daughter, and contracted with Jonathan, Saul's oldest son, one of the famous friendships of history. He soon, however, became the object of the King's jealousy and was driven to wandering and concealment to escape Saul's plots against his life.

And David fled from Naioth¹ in Ramah, and came and said before Jonathan:—"What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?"

And he said unto him:—"God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so."

And David sware moreover, and said:—"Thy father certainly knoweth that I have found grace in thine eyes; and he said, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

Then said Jonathan unto David:—"Whatsoever thy soul desireth, I will even do it for thee."

1. Four miles northwest of Jerusalem.

And David said unto Jonathan:—"Behold, to-morrow is the new moon,² and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, 'It is well;' thy servant shall have peace: but if he be very much wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?"

And Jonathan said:—"Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"

Then said David to Jonathan:—"Who shall tell me? or what if thy father answer thee roughly?"

And Jonathan said unto David:—"Come, and let us go out into the field." And they went out both of them into the field. And Jonathan said unto David:—"The Lord the God of Israel be witness: when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee and disclose it unto thee?"

2. The first day of the lunar month was observed as a holy-day and was made the occasion of state banquets.

The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will disclose it to thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as He hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant with the house of David, saying:—"Let the Lord even require it at the hand of David's enemies." And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David:—"To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.³ And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, 'Behold, the arrows are on this side of thee, take them;' then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, 'Behold, the arrows are beyond thee;' go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have

3. The word "Ezel" means **departure**.

spoken of, behold, the Lord be between thee and me for ever."

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought:—"Something hath befallen him, he is not clean; surely he is not clean." And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son:—"Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?"

And Jonathan answered Saul:—"David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table."

Then Saul's anger was kindled against Jonathan, and he said unto him:—"Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

And Jonathan answered Saul his father, and said

unto him:—"Wherefore shall he be slain? what hath he done?" And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad:—"Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said:—"Is not the arrow beyond thee?" And Jonathan cried after the lad:—"Make speed, haste, stay not."

And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his weapons unto his lad, and said unto him:—"Go, carry them to the city." And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David:—"Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever." And he arose and departed: and Jonathan went into the city.

XXIII

THE STORY OF ABSALOM.

(II Samuel 1 xvii)

Introductory Note.—The story opens in the reign of David, King of Israel. As is the common failing of Oriental monarchs, who, by their own exertions, have raised themselves to the heights of prosperity, David, in pursuit of luxury and pleasure, neglected the affairs of government. The handsome and popular prince Absalom, David's son, became partly the leader and partly the dupe of a court faction manipulated by Ahithophel the Gilonite, a wily politician, out of favor. The King was flattered and amused while his authority was undermined. Suspecting nothing, he allowed Absalom to go in state to Hebron, the political center of the great tribe of Judah. Here, on a day fixed beforehand, Absalom was proclaimed King of Israel, and simultaneously his partisans throughout the land rose in revolt. King David, suddenly finding himself in the meshes of a plot, the real extent of which he could not at once ascertain, determined not to allow himself to be shut up in Jerusalem, and, with all his old energy, abandoned the pleasures of his palace for the hard life of the wilderness. It boded ill for the success of the revolution that David's mighty men, the grim old companions of his wars, followed their King; the High Priest was also loyal; and friends at once volunteered to act as spies in the councils of the revolutionists. Thoroughly informed by these spies, David with his host in good order, crossed the Jordan and found himself in a friendly country. Meanwhile, Absalom, influenced by the flattery of David's spies, had resolved to assemble his host and march against his father, as King against King. When Ahitho-

1. See Note 30, Outline Study.

phel learned that their cause was to be staked on the issue of battle between the militia of Israel and the veterans of Joab and Abishai, "he set his house in order and hanged himself," leaving the foolish prince to his fate.

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab,² and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people:—"I will surely go forth with you myself also."

But the people answered:—"Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city."

And the king said unto them:—"What seemeth you best I will do." And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying:—"Deal gently for my sake with the young man, even with Absalom." And all the people heard when the king gave all the captains charge concerning Absalom. So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all

the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said:—"Behold, I saw Absalom hanged in an oak."

And Joab said unto the man that told him:—"And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle."³

And the man said unto Joab:—"Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me."

Then said Joab:—"I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that

3. The girdle was an essential article of dress in the East, and was worn about the waist; the sword and dagger were suspended from it. In consequence of the costly materials of which girdles were made, they were frequently given as presents.

bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale:⁴ for he said:—"I have no son to keep my name in remembrance:" and he called the pillar after his own name: and it is called unto this day, Absalom's monument.

Then said Ahimaaz the son of Zadok:⁵—"Let me now run, and bear the king tidings, how that the Lord hath avenged Him of His enemies."

And Joab said unto him:—"Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead." Then said Joab to the Cushite:⁶—"Go tell the king what thou hast seen." And the Cushite bowed himself unto Joab, and ran.

Then said Ahimaaz the son of Zadok yet again to Joab:—"But howsoever, let me, I pray thee, also run after the Cushite."

And Joab said:—"Wherefore wilt thou run, my son, seeing that thou wilt receive no pay for thy tidings?"

4. A low plain southwest of Jerusalem.

5. One of the two chief priests.

6. A man apparently attached to Joab's person, but unknown to the king, as may be inferred from the fact that he was not recognized by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David.

"But howsoever," said he, "let me run." And he said unto him:—"Run." Then Ahimaaz ran by the way of the plain, and overran the Cushite.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said:—"If he be alone, there is tidings in his mouth." And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said:—"Behold another man running alone." And the king said:—"He also bringeth tidings." And the watchman said:—"Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok." And the king said:—"He is a good man, and cometh with good tidings." And Ahimaaz called, and said unto the king:—"All is well." And he fell down to the earth upon his face before the king, and said:—"Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king."

And the king said:—"Is the young man Absalom safe?"

And Ahimaaz answered:—"When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was."

And the king said unto him:—"Turn aside, and stand here." And he turned aside, and stood still. And, behold, the Cushite came; and the Cushite said:

"Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee." And the king said unto the Cushite:—"Is the young man Absalom safe?" And the Cushite answered:—"The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said:—"O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

7. Note the exquisite pathos of the passage. Study Note 34, Outline Study.

XXIV

THE GLORY OF SOLOMON

(I Kings¹ x)

Introductory Note.—Solomon, the youngest of all David's sons, succeeded his father as King of Israel, and, in his reign, Israel attained its highest point of temporal prosperity. The magnificent buildings with which he adorned Jerusalem, especially the Temple of the Lord; the splendor of his court; the firmness, wisdom, and justice of his government must have been a favorite theme of Israelitish literature. Nothing has been preserved, however, but the account given in chapters 9-10 of I. Kings. All the extravagant fictions which Jewish and Arabic romancers have woven about the name of Solomon are based on wilful misinterpretation of the language of this history.

And when the queen of Sheba² heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his

1. See Note 35, Outline Study.

2. Sheba was probably in southern Arabia. The Abyssinians claim King Solomon's visitor as the ancestress of their kings.

table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king:—"It was a true report that I heard in mine own land of the acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice."

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram,³ that brought gold from Ophir,⁴ brought in from Ophir great plenty of almug trees,⁵ and precious stones. And the king

3. The Tyrians and Sidonians, known to the Greeks as Phoenicians, were the navigators and ocean carriers of the ancient world. The entire coast of the Mediterranean was lined with their trading settlements and they are supposed to have been familiar with both coasts of Africa some distance south of the equator.

4. Probably some part of the east coast of Africa.

5. Probably sandal-wood, as it is translated in the Jewish version. Red sandal-wood is a hard close-grained wood that takes a high polish.

made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side of the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of

Solomon. For the king had at sea a navy of Tarshish⁶ with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

6. This name seems to have been applied by the Phoenicians to any very remote trading port. Thus a ship of Tarshish meant a ship fit and equipped for the longest voyages.

XXV

THE STORY OF ELIJAH

(I Kings xvii, xix)

Introductory Note.—In the reign of Rehoboam, son of Solomon, Israel became permanently divided into two kingdoms. The tribe of Judah and Benjamin, as the Kingdom of Judah, adhered to the house of David at Jerusalem; while the other tribes, as the Kingdom of Israel, established their seat of government at Samaria. The two kingdoms, though often hostile, retained a consciousness of racial unity and, to some extent, a common religion. The national religious organization in neither kingdom, however, was strong enough to check the tendency of the Israelites to assimilate in religious and social customs with the heathen nations around them. Both kingdoms were, from time to time, recalled to their religious duty by the teaching of independent preachers known in the English Bible as “prophets.” Of these prophets the greatest was Elijah, who lived at Samaria, in the region of Ahab, the seventh king of Israel. Ahab’s queen, Jezebel, was a Tyrian princess, and through her influence the worship of Baal, the god of the Phoenicians, had wholly supplanted the national religion in Israel.

And Elijah the Tishbite, who was of the inhabitants of Gilead,¹ said unto Ahab:—“As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”

And the word of the Lord came upon him, saying:—“Get thee hence, and turn thee eastward, and hide

1. Region east of the Jordan.

thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying:—"Arise, get thee to Zarephath,² which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said:—"Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called to her, and said:—"Bring me, I pray thee, a morsel of bread in thine hand."

And she said:—"As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

And Elijah said unto her:—"Fear not; go and do as thou hast said: but make me thereof a little cake

2. A small town on the coast road between Tyre and Sidon, beyond the limits of Israel.

first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah:—"What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

And he said unto her:—"Give me thy son." And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said:—"O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?" And he stretched himself upon the child three times, and cried unto the Lord, and said:—"O Lord my God, I pray Thee, let this child's soul come into him again." And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him

unto his mother: and Elijah said:—"See, thy son liveth."

And the woman said to Elijah:—"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."*

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying:—"So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." And when he saw that, he arose, and went for his life, and came to Beer-sheba,

*After this incident, it is related in chapter xviii that the drought continued three years, during which King Ahab sought Elijah in all directions to put him to death as the "troubler of Israel." When the famine had reduced both the king and the people of Israel to the last extremity, Elijah suddenly appeared before Ahab and demanded a public trial of the causes of divine displeasure. In the presence of all the people, he would prepare a sacrifice to the Lord; let the prophets of Baal make ready at the same time and place an offering to their God, and it would quickly be made manifest which of the two was the real God of Israel. Ahab did not dare refuse this test, and the armed host of Israel was assembled "unto Mt. Carmel," doubtless on a broad plateau which slopes gently to the east under the highest point of the eastern end of the ridge. To this day, the Arab inhabitants of the country call this height the "place of the burning."

The two sacrifices were prepared. The prophets of Baal gashed themselves and howled and danced in vain around the altar; while in response to Elijah's appeal, "Hear me, O Lord," fire from Heaven consumed his sacrificial offering. All Ahab's power and influence could not save the prophets of Baal from the wrath of the reawakened people; and while they were being slaughtered, Elijah, praying on the summit of the mountain, saw the welcome rain cloud rising out of the western sea.

which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said:—"It is enough; now, O Lord, take away my life; for I am not better than my fathers."

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him:—"Arise and eat." And he looked, and, behold, there was a cake baken on the coals, and a cruse³ of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said:—"Arise and eat; because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and He said unto him:—"What doest thou here, Elijah?"

And he said:—"I have been very jealous⁴ for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And he said:—"Go forth, and stand upon the mount before the Lord." And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the

3. An earthen bottle.

4. Fearful.

Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.

And, behold, there came a voice unto him, and said:—"What doest thou here, Elijah?"

And he said:—"I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And the lord said unto him:—"Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah⁵ shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen

5. In the northern part of the Jordan valley.

before him, and he with the twelfth: and Elijah passed by him, and cast his mantle⁶ upon him.

And he left the oxen and ran after Elijah, and said:—"Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

And he said unto him:—"Go back again: for what have I done to thee?"

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments⁷ of the oxen, and gave them unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.⁸

6. A token of investiture with the prophet's office, and of adoption as a son.

7. The wooden yokes and other harness.

8. Study Note 36, Outline Study.

XXVI

THE STORY OF ELISHA

(II Kings II)

Introductory Note.—The reign of the house of Ahab at Samaria was a turning point in the history of Israel. During this period, distinctive nationality, of which the national religion was the symbol and rallying point, was fiercely assailed in the larger and more important of the two kingdoms, by all the forces of heathenism. The royal house, followed, it would seem, by the nobility, succumbed to the foreign influences; but the national cause was upheld by the great prophets, Elijah and Elisha, supported by an organized body of enthusiasts, described in the narrative as the “sons of the prophets.”

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.¹ And Elijah said unto Elisha:—“Tarry here, I pray thee; for the Lord hath sent me to Beth-el.”

And Elisha said unto him:—“As the Lord liveth, and as thy soul liveth, I will not leave thee.” So they went down to Beth-el.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him:—“Knowest thou that the Lord will take away the master from thy head to-day?”

And he said:—“Yea, I know it; hold ye your peace.”

And Elijah said unto him:—“Elisha, tarry here, I

1. In the plain of Jordan, three miles east of Jericho.

pray thee; for the Lord hath sent me to Jericho." And he said:—"As the Lord liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him:—"Knowest thou that the Lord will take away thy master from thy head to-day?" And he answered:—"Yea, I know it; hold ye your peace."

And Elijah said unto him:—"Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And he said:—"As the Lord liveth, and as thy soul liveth, I will not leave thee."

And they two went on. And fifty men of the sons of the prophets went, and stood to view² afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha:—"Ask what I shall do for thee, before I be taken away from thee."

And Elisha said:—"I pray thee, let a double portion of thy spirit be upon me." And he said:—"Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah

2. *i. e.* Stood opposite to watch the affair.

went up by a whirlwind into heaven. And Elisha saw it, and he cried:—"My father, my father, the chariot of Israel, and the horsemen thereof." And he saw him no more, and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said:—"Where is the Lord God of Elijah?" and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said:—"The spirit of Elijah doth rest on Elisha."

And they came to meet him, and bowed themselves to the ground before him. And they said unto him:—"Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley."

And he said:—"Ye shall not send." And when they urged him till he was ashamed, he said:—"Send."

They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him (for he tarried at Jericho), he said unto them:—"Did I not say unto you, Go not?"

And the men of the city said unto Elisha:—"Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren."

And he said:—"Bring me a new cruse, and put salt therein." And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said:—"Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him:—"Go up, thou bald head; go up, thou bald head." And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went forth from thence to mount Carmel,³ and from thence he returned to Samaria.⁴

3. A limestone ridge which rises some 600 feet above the sea. The most striking and characteristic feature of the coast of Palestine.

4. About 25 miles north of Jerusalem was Samaria, the capital of the kingdom of Israel. After the kingdom of Israel and Judah had ceased to exist as independent nations, Samaria became the center of an Israelitish community opposed to the Judeans of Jerusalem.

XXVII

THE STORY OF NAAMAN

(II Kings. v)

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress:—"Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

And one went in and told his lord, saying:—"Thus and thus said the maid that is of the land of Israel." And the king of Syria said:—"Go to, go, and I will send a letter unto the king of Israel." And he departed and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying:—"Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover¹ him of his leprosy."

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said:—

1. Note the use of the word as compared with modern usage.

"Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying:—"Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying:—"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said:—"Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana² and Pharpar,³ rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near, and spake unto him, and said:—"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Then went he down, and dipped himself seven times in Jordan, according to the saying of

2. A small river, the modern Barada, which flows through the plain and city of Damascus and is lost in the desert.

3. The modern Awaj.

the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said:—"Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant."

But he said:—"As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused.

And Naaman said:—"Shall there not then, I pray thee, be given to thy servant two mules' burden of earth;⁴ for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon⁵ to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."

And he said unto him:—"Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said:—"Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him,

4. Possibly that he might make from this earth an altar for the burnt-offering and sacrifice which he intended thenceforth to dedicate to Jehovah only.

5. *i. e.* The temple of Rimmon. Rimmon was a deity worshipped by the Syrians of Damascus.

and take somewhat of him." So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said:—"Is all well?"

And he said:—"All is well. My master hath sent me, saying, Behold even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver and two changes of garments."

And Naaman said:—"Be content, take two talents."

And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

But he went in and stood before his master. And Elisha said unto him:—"Whence comest thou, Gehazi?" And he said:—"Thy servant went no whither."

And he said unto him:—"Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money; and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.

XXVIII

THE DESTRUCTION OF JERUSALEM

(II Kings xxiv-xxv)

Introductory Note.—About 125 years after the events related in Selection XXVII., the kingdom of Israel was overthrown by the Assyrians. The kingdom of Judah maintained itself for more than a century longer. In the meantime, the Assyrian empire had fallen and its power in southwestern Asia had passed to the Chaldeans of Babylon. The kings and people of Judah had the choice of living in peace in their walled hill-tops as tributaries of the Babylonians, but preferred to assert their independence with the result that Jerusalem was taken by storm, its walls overthrown, the temple destroyed, and all the prominent inhabitants removed as captives to Babylon, about 586 B. C.

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of

Note.—This narrative is inserted here for its historical value, rather than because it contains matter interesting to the young student.

Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which He spake by His servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.

Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushata, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he car-

ried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoaichin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty men of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all

his host ; against Jerusalem, and pitched against it ; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine was sore in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden ; (now the Chaldees were against the city round about :) and the king went the way toward the plain.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho : and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah ; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem : and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. And the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the residue of the

multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea¹ that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the basons; that which was of gold, in gold, and that which was of silver, in silver, the captain of the guard took away. The two pillars, the one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were

1. A large vessel of brass placed in Solomon's Temple. It stood on 12 brazen oxen, and was 10 cubits from brim to brim, 5 cubits in height, and 30 in circumference. It was designed for the priests to bathe in before they performed the service of the temple.

found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city. And Nebuzar-adan captain of the guard took them, and brought them to the king of Babylon to Riblah: and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Neeophathite, and Jaazaniah the son of a Maachathite, they and their men. And Gedaliah sware to them, and to their men, and said unto them:—"Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you." But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

And it came to pass in the seven and thirtieth year

of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

XXIX

THE STORY OF THE HEBREW CHILDREN IN
THE FIERY FURNACE(Daniel¹ iii)

Introductory Note.—The first two chapters of the Book of Daniel relate that after the leading families of Judah had been carried into captivity by Nebuchadnezzar, King of Babylon, and settled as colonists in the vicinity of Babylon, the king selected certain Judæan youths, "well-favored" and "skillful in wisdom" to whom he offered education and the highest preferment if they would forsake the laws and religion of Israel and conform to Babylonian customs. In the characters of these young men, the seed sown so lavishly by the old prophets, at last bore fruit. They refused to renounce their share in the divinely appointed mission of Israel, and neither flattery nor threats could move them. The officers who had charge of their education, unwilling to lose such promising pupils, concealed the facts of the case from the King and the well-meant deception was borne out by miraculous assistance. Daniel, one of these youths, having attracted the attention of the King by his skill in dream interpretation, became a secretary of state, and his companions, also, were advanced to high positions, the King being in ignorance of the fact that they followed in all things the law of Israel and despised the Babylonian gods.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the

1. See Outline Study, Note 37.

king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together in the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud:—"To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."

Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans² came near, and accused the Jews. They spake and said to the king Nebuchadnezzar:—"O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music

2. Men of the priestly tribe or caste in Babylon.

shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.³ There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.”

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them:—“Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?”

Shadrach, Meshach, and Abed-nego, answered and said to the king:—“O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee,

3. We are probably to understand a pit filled with fuel which had been burned to coals before the victims were thrown in.

O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors:—"Did not we cast three men bound into the midst of the fire?"

They answered and said unto the king:—"True, O king."

He answered and said:—"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Then Nebuchadnezzar came near to the mouth of

the burning fiery furnace, and spake, and said:—"Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither."

Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said:—"Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

XXX

THE HANDWRITING ON THE WALL

(Daniel v)

Introductory Note.—Inscribed bricks found in the ruins of Babylonian cities indicate that Belshazzar was the son and colleague of the last king of Babylon, whose name is given in the lists of the Greek historians. He was, possibly, the grandson of Nebuchadnezzar.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the pilaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against

another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers.

And the king spake, and said to the wise men of Babylon:—"Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said:—"O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation."

Then was Daniel brought in before the king. And the king spake and said unto Daniel:—"Art thou that

Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king:—"Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, a majesty, and glory, and honour: and for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild

asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then was the part of the hand sent from him ; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it. TEKEL ; Thou art weighed in the balances, and art found wanting. PERES ; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median¹ took the kingdom, being about three score and two years old.

1. See Note 37, Outline Study.

XXXI

THE STORY OF DANIEL IN THE LIONS' DEN.

(Daniel vi)

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents;¹ of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men:—"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

Then the presidents and princes assembled together to the king, and said thus unto him:—"King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever

1. Overseers or provincial governors, secretaries of state for the provinces.

shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.² Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree:—"Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?"

The king answered and said:—"The thing is true, according to the law of the Medes and Persians, which altereth not."

Then answered they and said before the king:—"That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

2. Lions, somewhat smaller and less majestic than the African species, abound in Babylonia. Specimens were kept by Kings, untamed, in pits or strong cages, as living emblems of royal power.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king:—"Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions.

Now the king spake and said unto Daniel:—"Thy God whom thou servest continually, He will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel:—"O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king:—"O king, live for ever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth:—"Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

XXXII

THE STORY OF ESTHER

(Esther v¹, vi, vii)*Introductory Note.*—Synopsis of the Story.

Not all the Judaeans returned to Jerusalem when the kings of Persia terminated the captivity in Babylon. Those who remained behind prospered in the Persian dominions, although they were not regarded as equals by the native Persians and Medes.

Ahasuerus, king of Persia, gave a great feast to his nobles at which he commanded the presence of his queen, Vashti. The queen refused to attend and was promptly divorced by unalterable decree, in the interest of domestic discipline in Persia. (*Chapter i.*)

Ahasuerus then sought a new queen. His choice fell on Esther (or Hadassah), a Jewess, whom he married in ignorance of her race. Esther acted by the advice of her uncle and foster father, Mordecai, and through information furnished by him, who, although a Jew, held a minor office at the court, she was able to save the king's life from the assassin's dagger. (*Chapter ii.*)

Soon after this event, the king chose for his prime minister Haman of the race of the Amelekites, traditional enemies of the Jews. Haman and Mordecai soon quarreled, and Haman easily procured from the king, who never before had known of the peculiar customs of the Jews, an edict for the destruction of all persons of that race in his dominions. (*Chapter iii.*)

Mordecai, in despair, appealed to Esther to save her people. The chosen people, it was true, would be saved in some way, but Esther might save her father's house and win renown for herself by persuading the king to revoke his edict. Esther

1. See Note 38, Outline Study.

promised to appeal to the king, although the punishment of death might be inflicted on one who came uninvited into the king's presence. (*Chapter iv.*)

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her:—"What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom."

And Esther answered:—"If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

Then the king said:—"Cause Haman to make haste, that he may do as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine:—"What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then answered Esther, and said:—"My petition and my request is: if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover:—"Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then said Zeresh his wife and all his friends unto him:—"Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

And the king said:—"What honour and dignity hath been done to Mordecai for this?"

Then said the king's servants that ministered unto him:—"There is nothing done for him."

And the king said:—"Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him:—"Behold, Haman standeth in the court."

And the king said:—"Let him come in." So Haman came in. And the king said unto him:—"What shall be done unto the man whom the king delighteth to honour?" Now Haman thought in his heart:—"To whom would the king delight to do honour more than to myself?" And Haman answered the king:—"For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour."

Then the king said to Haman:—"Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."

Then took Haman the apparel and the horse, and

arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him:—"Thus shall it be done unto the man whom the king delighteth to honour."

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him.

Then said his wise men and Zeresh his wife unto him:—"If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine:—"What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."

Then Esther the queen answered and said:—"If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the adversary could not have compensated for the king's damage."

Then the king Ahasuerus answered and said unto

Esther the queen:—"Who is he, and where is he, that durst presume in his heart to do so?"

And Esther said:—"The adversary and enemy is this wicked Haman." Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Harbonah, one of the chamberlains, said before the king:—"Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman." Then the king said:—"Hang him thereon."

So they hanged Haman on the gallows that he had prepared for Mordecai.* Then was the king's wrath pacified.

*Mordecai was given Haman's position as prime minister. By command of the King, he wrote to all the Jews of the empire and to all the provincial governors that the Jews were to defend themselves against any who attacked them under whatever authority and take the spoil of their enemies. (*Chapter viii.*)

Naturally, very few attacks were made on the Jews so protected. They put to death a few of their most inveterate enemies and instituted in honor of their deliverance the great feast of Purim which, from that day to this, the Jews have religiously observed. (*Chapter ix.*)



OUTLINE STUDY

A. INTRODUCTION.

THE ORIGIN OF THE "OLD TESTAMENT;" THE HISTORY OF THE ENGLISH "OLD TESTAMENT;" THE LANGUAGE OF THE ENGLISH BIBLE; THE FORM IN WHICH THE "OLD TESTAMENT" APPEARS.

I. THE ORIGIN OF THE "OLD TESTAMENT"

Suggestion 1.—Material under each heading presented will be found in the introduction of this book.

1. The Sacred Writings: their scope and preservation
2. The Judaeans: the Jews.
3. The Hebrew language: translation of the Scriptures into various languages: The Vulgate.
4. Significance of the name "Old Testament."

II. THE HISTORY OF THE ENGLISH OLD TESTAMENT

1. Various Translations and Translators of the English Bible.
2. Popularity of the English versions of the Bible.
3. The King James Version of the Bible.

III. THE FORM OF THE OLD TESTAMENT

IV. THE LANGUAGE OF THE ENGLISH BIBLE

1. Peculiarity of "Biblical language:" reason for its peculiar form.
2. Source of the English words of the Bible: Advantages of these words over any others that could be chosen.

B. FIRST READING

STUDY OF THE NARRATIVES OF THE OLD TESTAMENT.

I. GROUP I. FROM THE BOOK OF GENESIS

1. The Book of Genesis.

Note 5.—The Book of Genesis, the first book of THE OLD TESTAMENT, takes its name from a Greek word meaning *origin* or *generation*. This book and the four following books of the Bible—Exodus, Leviticus, Numbers, and Deuteronomy—are sometimes regarded as divisions of one work, known as the Pentateuch or *five-fold book*.

The Book of Genesis describes the beginnings of history from three points of view: (1) The beginnings of the world, chapters, i-ix. (2) The beginnings of the nations, chapters x-xxi. (3) The beginnings of the People Israel, chapters xxii-end. The third section is composed of incidents in the lives of Abraham, Isaac, Jacob or Israel, and the sons of Jacob, who are represented as successively the progenitors of the People Israel.

2. Selection 1.—The Story of the Flood. Genesis vii-viii.

(*The Beginnings of the World.*)

- a. Introductory Note. (See Text).
- b. The Narrative.

Suggestion 2. Students are expected to read each selection aloud in class and to reproduce the narrative from memory after it has been read.

- c. Topics for Special Study.

- (1.) Noah's sons; the dove, the raven, and the olive leaf; the use of the word *prevail*; Mt. Ararat; Jehovah's promise; altars and burnt offerings.

Note 6.—Observe the combination of precision and elegance of diction with the utmost brevity and conciseness. This narrative cannot be read so rapidly as to obscure the sense or break the smoothness of the language.

3. Selection 2.—The Story of the Confusion of Tongues. Genesis xi., 1-9.

(*The Beginnings of the Nations.*)

- a. Introductory Note. (See Text.)
- b. The Narrative.
- c. Topics for Special Study.

- (1.) The vain attempt of the builders of Babel to defeat the purpose of Jehovah; the Tower of Babel.

Note 7.—The name *Babel* means “confusion.” The Tower of Babel may be regarded as an idealized conception of the enormous brick buildings whose ruins still form artificial hills in this region.

Note 8.—The proper names of THE OLD TESTAMENT have become part of the English language in the form in which they appear in the King James Version. Since they are English words, they are subject to the varying fashions of pronunciation to which the English language, like all living languages, is liable. Consequently, Biblical names, as ordinarily pronounced in English, differ widely from the same names in their Semitic form, which the English version of the Jewish Scriptures prefers, and from the Latinized Greek form, which is in most cases retained by the Douay version.

4. Selection 3.—Abraham in Canaan. Genesis xiii-xiv.

(The Beginnings of the Nations.)

a. Introductory Note. (See Text.)

b. The Narrative.

c. Topics for Special Study.

(1.) Geography of the story; the division of the land; cause of the separation; God's promise to Abraham.

Note 9.—In the “Revised Version” of the English Bible, the proper name “Jehovah” is, in many cases, substituted for the expression “The Lord,” made familiar to all generations of English readers by the unvarying usage of previous versions.

In the original Hebrew, two words were used to express the idea of the Deity. Generally speaking, when the reference was to the Creator and Ruler of the Universe,

a word was used which conveys all the ideas expressed by the English word "God," and is so translated; when the reference was to the Ruler and Protector of Israel, another word was used which can only be rendered in English spelling as "Jehovah," although the modern pronunciation in English of the letters j and v puts the spoken word out of all relation with any Semitic speech. The word "Jehovah," though written, was, for religious reasons, never pronounced by the Jews. In reading the Scriptures, another word with the meaning "The Lord" was usually substituted, and this paraphrase has been inserted, instead of the actual name, in the text of all English versions of the Bible, with the exception above noted.

5. Selection 4.—The Wooing of Rebekah. Genesis xxiv.

(The Beginnings of the People Israel.)

- a. Introductory Note. (See Text.)
- b. The Narrative.
- c. Topics for Special Study.

- (1.) Geography of the narrative; Oriental customs described in the narrative; character of Rebekah as revealed by the story.

Note 10.—Observe the consummate skill with which the narrator interweaves, in this charming idyl of the domestic life of the patriarchs, the theme of the Divine Providence which guarded the beginnings of Israel.

6. Selection 5.—The Story of Jacob and Esau. Genesis xxvii, 1-40.

(*The Beginnings of the People Israel.*)

a. Introductory Note. (See Text.)

b. The Narrative.

c. Topics for Special Study.

- (1.) Stratagem by which Jacob obtained his father's blessing; value and significance of the blessing; character of Esau, Jacob, and Rebecca as revealed by this narrative.

Note II.—Compare this story with selection 4 and note the ruggedness of style, the lowering of the moral tone, and the different class of episodes dwelt on. Two poetical fragments are incorporated in the narrative, stanzas 28-29 and 39-40. These are all characteristic features of the popular stories of a primitive people.

7. Selection 6.—The Story of Joseph.

a. Part 1.—Joseph and his Brethren. Genesis xxxvii.

(1.) Introductory Note. (See Text.)

(2.) The Narrative.

(3.) Topics for Special Study.

- (a.) Attitude of his brethren towards Joseph; Joseph's dream and its effect upon his brothers; Reuben's part in the development of the story; Oriental customs described in the narrative.

b. Part II.—Joseph's Revenge on his Brethren.
Genesis xlii-xlv.

(1.) The Narrative.

(2.) Introductory Note. (See Text.)

(3.) Topics for Special Study.

- (a.) The dignity and pathos of Jacob's words and of Judah's supplication; Egypt; the striking personality of Jacob; his conduct and motives throughout the entire episode.

Suggestion 3.—Point out some of the differences between the manner in which this story of Joseph is related and that in which preceding portions of Bible history have been told. Study the narrator's method of developing the dramatic possibilities of the story by emphasizing its features of human interest.

II. GROUP II.—FROM THE BOOK OF EXODUS

Note 12.—The name *Exodus* is the Latin form of a Greek word which means a "going out." The book of Exodus contains (1) an account of the departure of the People Israel from Egypt with the events immediately preceding and following; (2) the chief points of the law revealed to the nation for its guidance, through the prophet Moses. Included in the latter portion is the Decalogue.

Note 13.—In the history of Moses and the Exodus, the human story is subordinated to the theme of the miraculous deliverance and preservation of the Israelitish nation. The narrative is consequently epic in character, although, with the exception of a few interpolated lyric fragments, the prose form is adhered to strictly.

1. Selection 7.—*The Deliverance of the Israelites from Bondage in Egypt: Their Journey Through the Wilderness.*

a. Part I.—The Story of Moses, their Deliverer.
Exodus ii.-iii.

(*Israel Enslaved in Egypt.*)

(1.) The Narrative.

(2.) Topics for Special Study.

- (a.) Condition of the People Israel; God's covenant with Abraham; Locality in which the scenes of the story are laid; Episode of the Burning Bush; Characterization of the Land of Canaan.

b. Part II.—Israel Enslaved in Egypt. Exodus v.

(1.) The Narrative.

(2.) Topics for Special Study.

- (a.) The condition of the children of Israel; "Bricks without straw;" The attitude of the Israelites towards Moses.

Note 14.—Aaron, described as the older brother of Moses, was originally selected as a man "who could speak well" to act as the "mouth" of Moses, who was "slow of speech." Later, he was made the first "High Priest" of Israel. He is represented as an efficient coadjutor of Moses, but is lacking in firmness and strength of character as is plainly shown by Part V. of our story.

c. Part III.—Miraculous Deliverance of the Israelites; Destruction of their Enemies. Exodus xiv.

(1.) The Narrative.

(2.) Topics for Special Study.

(a.) The appearance of the Egyptian army; Attitude of the children of Israel towards Moses; Details of the passage of the Red Sea; The Red Sea; The tragic force of verses 27-29, in which so much is told in so few words.

c. Part IV.—The Song of Deliverance. Exodus xv.

(1.) The character of the selection; Miriam; Word picture of the scene.

Suggestion 4. Study Note 40.

d. Part V.—The Golden Calf. Exodus xxxii.

(1.) The narrative; The condition, mental and physical of the children of Israel; The character of Aaron; The "Ten Commandments;" The making of the Golden Calf; The enormity of the offence.

Note 15.—The sufferings of an entire people, suddenly thrust out of civilized life into the desert, were necessarily severe. Deprivation of farinaceous food threatened them with starvation. The narrator relates that this danger was averted by miraculous supplies of a substance called

manna, which, when freshly gathered from the ground, could be made into cakes and eaten like bread. The people, however, never ceased to long for the cooked food and fresh vegetables to which they had been accustomed when living on the banks of the Nile. The narrator is inclined to regard this murmuring as an unmanly disregard of the blessings of freedom, and clearly a host, animated by such a spirit, was no conquering army. A few weeks at most would have brought the hosts of Israel to the southern boundaries of Canaan by the well-traveled coast road; but the divine guidance led them in the opposite direction into the wilderness of Sinai. From there, they wandered for more than a generation ("forty years," in the words of the narrative), in a northeasterly direction, past the southern end of the Dead Sea; and when at last the command was given to enter the Promised Land, it was joyfully received by a rejuvenated people who, born in the desert, had already won fame for warlike exploits in the region east of the Jordan.

Note 16.—Moses was at once the delivering hero and the law-giver of Israel. But notwithstanding the fact that he was believed to be the only mortal who ever beheld "the similitude of the Lord," the narrators of the Pentateuch make no attempt to conceal the human weaknesses of his character. Like the other heroes of Israel, he is represented as the useful and necessary, but very imperfect, instrument of divine providence.

III. GROUP III. STORIES FROM THE BOOK OF JOSHUA

Note 17.—The Book of Joshua is so named from the great leader of Israel whose career of conquest it records. The incidents of the wanderings of the children of Israel are related in the Books of Leviticus, Numbers, and Deuteronomy. Deuteronomy brings the host of Israel to the north end of the Dead Sea to the east of the River Jordan. Of the entire host, only three were survivors of the multitude which had come out of Egypt, and of these three

(Moses, Joshua, and Caleb) only the last two were destined to set foot in the Promised Land.

The Book of Joshua describes: (1) the conquest of Canaan; (2) the partition of Canaan; (3) Joshua's last testament.

1. Selection 8.—The Death of Moses, Deuteronomy xxxiv.

Note 18.—This chapter is necessary as an introduction to the Book of Joshua. It is doubtful if in all literature, there can be found so much narration in so few words.

a. The Narrative.

b. Topics for Special Study.

(1.) The Land of Moab; Joshua; Moses not allowed to enter the Promised Land; Word pictures of the chapter.

Note 19.—Observe the skill with which the narrator contrives to develop the epic features of the situation without overstepping the limitations of historical narrative.

2. Selection 9.—The Fall of Jericho. Joshua vi.

a. The Narrative.

b. Manner in which Jericho is taken; Jericho in the days of Joshua; character of the narrative.

Note 20.—The stories of Genesis take the form of biographical history; those of Exodus may be called Epic history; while in the Books of Joshua and Judges, we have legendary history—stories which linger about localities made memorable by great events and those which account for the origin of ceremonials and observances. This form of narration allows a freer and more varied style and

permits the use of colloquial language and forms of expression.

Note 21.—Joshua was the warrior hero of Israel, as Moses was the lawgiving, and Aaron the priestly, hero. He is represented as a very old man at the time of his greatest exploits, single-minded and devout, but fearless and unshrinking in duty.

3. Selection 10.—The Conquest of Canaan. Joshua x.

a. The Narrative.

b. Topics for Special Study.

(1.) Different episodes of the chapter; Necessity for the destruction of the nations.

Note 22.—Notice, as indicating the sources drawn on for the incidents of the stories, the direct quotation of an old war song from the "Book of Jashar."

IV. GROUP IV. STORIES FROM THE BOOK OF JUDGES

(Events between the death of Joshua and the reign of the Kings.)

Note 23.—This book derives its name from the title given to the chiefs and lawgivers who ruled in Israel before the development of Israelitish nationality. It consists (1) of an introductory historical summary; (2) an account, presented as a continuous history, of the exploits of thirteen national heroes, described as Judges; (3) two historical narratives which seem to have been accidentally appended to the book (*chapters xvii-xxi.*)

1. Selection 11.—The Story of Deborah. Judges iv-v.

(*Deborah and Barak deliver Israel from Sisera.*)

a. The Narrative.

b. The Song of Deliverance.

c. Topics for Special Study.

- (1.) The result of the disobedience of the Israelites to divine command; Hebrew poetry (Notes 40, 41).

Note 24.—This short story, half of which is in poetical form, commemorates the valour of four heroes of Israel, two of them women. From this unusual circumstance and the elaborate artificial structure of the song, it would seem that the author of the Book of Judges has embodied in his work an entire literary adaptation of the original legends relating to the event.

Note 25.—In studying the "Song of Deborah," it is necessary to have in mind the names and geographical position of the Twelve Tribes of Israel.

The Twelve Tribes of Israel correspond to the twelve sons of Jacob with the exception of Joseph, whose tribe was divided into two (Ephraim and Manasseh) and Levi, whose tribe was devoted wholly to the priestly office and was scattered among the other tribes. Geographically the tribes were situated as follows, in the time of the Judges:—(1) Northern Palestine—Asher, Naphtali, Zebulon, Issachar, Manasseh; (2) Central Palestine—Ephraim, Dan, Gad, Benjamin; (3) Southern Palestine—Judah, Reuben, Simeon.

Reuben, Gad, and part of Manassah lived east of the Jordan, which was outside of the "Promised Land."

2. Selection 12.—The Story of Gideon. Judges vi-vii.
(*Gideon delivers Israel from the Midianites.*)

a. The Narrative.

b. Topics for Special Study.

- (1.) Character of Gideon as revealed in the story; called to be the deliverer of the Israelites; destruction of Baal's altar;

Gideon's army; the double sign from God; first reduction of the army; the test at the spring; rout and slaughter of the Midianites.

Note 26.—After this event there was a peace of forty years, and Gideon appears surrounded by the dignity of a large household, in peaceful possession of his well-earned honors.

Note 27.—The story of Gideon is a series of word pictures drawn with remarkable vividness and close attention to detail. The highly religious tone of this story is in strong contrast with the plainly secular character of the other stories in the Book of Judges.

3. Selection 13.—The Story of Samson. Judges xv.-xvi.

a. The Narrative.

b. Topics for Special Study.

- (1.) Slaughter of the Philistines in Lehi; the spring En-Hakkore; city-gates of Gaza; Samson reveals the secret of his strength to Delilah; betrayed by Delilah; Samson in the hands of the Philistines; the sacrifice to Dagon; Samson's last deed.

Note 28.—The story of Samson is evidently a compilation, by selection, from the innumerable legends connected with the name of a national hero. The incidents related vary in character from simple folk stories (of which the familiar story of Samson's Riddle is an example) to the epic tragedy of Samson's death.

V. GROUP V. STORY OF THE BOOK OF RUTH.

Note 29.—The Book of Ruth is an exquisite story of domestic life displaying a delicacy of feeling and literary taste which mark it as a product of high civilization. As it has none of the atmosphere of war and confusion which is such a prominent feature of the Book of Judges, it must have been composed long after the time in which the scene is laid. The story seems to have been written without definite religious purpose, but is filled with a spirit of piety and respect for the Mosaic Law and old customs.

1. Selection 14.—The Story of Ruth. Book of Ruth.

a. The Narrative.

b. Topics for Special Study.

- (1.) Ruth returns to Bethlehem with Naomi; Ruth gleanes in the field of Boaz; Boaz treats Ruth with kindness; Naomi instructs Ruth to claim a kinsman's treatment from Boaz; obstacles in the way of Naomi's plans; Boaz marries Ruth; Ruth the ancestress of David, hence of Christ.

VI. GROUP VI. FROM THE BOOK OF SAMUEL

Note 30.—The two books of Samuel and the two books of the Kings are to be regarded as one work, divided for convenience, first into two, and then into four, volumes. As a whole, the work is an abstract of the history of Israel as a nation, written from the viewpoint of the prophets, i. e. of those religious and patriotic enthusiasts who believed that Israel was the chosen instrument of divine

Providence, to be strengthened and magnified if useful; or despised and thrown aside if not adaptable to its appointed work.

I. Samuel gives an account: (1) of the administration of Samuel, represented as the last of the Judges and the first of the prophets; (2) the establishment of monarchy in Israel; (3) the history of Saul, the first king.

II. Samuel is devoted entirely to the history of David, the second king of all Israel and the founder of Israel's prosperity as a nation. As is usual in the prophetic history, David's biography is divided sharply into two parts, one showing his prosperity when acting as the efficient steward of the Lord; the other showing the misfortunes which overtook him in the pursuit of his own glory and pleasure.

1. Selection 15.—The Calling of Samuel. I. Samuel
III.

a. The Narrative.

b. Topics for Special Study.

- (1.) The still night; the sudden voice; "contrast between the terrible doom and the little lad who has to announce it;" prophetic character of Samuel established; Shiloh.

Note 31.—It is the purpose of the books of Samuel and the Kings to uphold the patriotic zeal of the prophets in contrast to the treasonable negligence of the official priesthood. Eli was the high priest in virtue of his descent from Aaron, the brother of Moses; and one of his wicked sons would have succeeded him in office but for the divine interposition in which the prophet Samuel was instru-

mental. This story is the key to the subsequent history in that it expresses the author's idea of the nature of the prophetic office.

2. Selection 16.—The History of David.

a. Part I. David and Goliath. I. Samuel xvi.-xvii.

(1.) The Narrative.

(2.) Topics for Special Study.

(a.) The sacrificial feast; the prophet Samuel appears on the scene; son after son passes by; the anointing of David; pen picture of David; the story of David and Goliath.

Note 32.—The story of David and Goliath is perhaps the best example of spirited narrative in the English language. Compare this story with the Story of the Flood (Selection 1) and with the Story of Gideon (Selection 12).

b. Part II. The Story of David and Jonathan. I. Samuel xx.

(1.) The Narrative.

(2.) Topics for Special Study.

(a.) Madness of Saul; David in hiding; Jonathan's devotion to Saul and to David; David's secret interview with Jonathan; the parting between David and Jonathan; the signal.

Note 33.—"Brotherhood in arms" in some form is a recognized relationship among all primitive warlike races. This story shows the obligations imposed by this relationship and the nature of the ideas on which it is based. Jonathan

is one of the tragic characters of Hebrew literature. He is represented as most devotedly attached to his insane father, and, at the same time, steadfastly faithful to his brother-in-arms, his father's foe. He was, moreover, the victim of that fate, which, according to the Hebrew belief, "visited the sins of the fathers upon the children."

c. Part III. Absalom. II. Samuel, xvii.

(1.) The Narrative.

(2.) Topics for Special Study.

- (a.) Absalom's preparations for rebellion; selects Hebron as the scene of the outbreak; his captains and counsellors; the battle in the Wood of Ephraim; Absalom's fate; David's lament; pen picture of Absalom.

Note 34.—This is a thoroughly Oriental story, light and vivid, full of anecdote and apologue, with several variations of the popular theme of Eastern story-tellers, viz.: the sudden transition from the extreme of prosperity to the extreme of misery. The story as we have it is probably to be regarded as a literary compilation. The English poet, Dryden, made the names and some of the incidents of the story of Absalom the basis of the best political satire in the English language.

VIII. GROUP VIII. FROM THE BOOK OF KINGS

Note 35.—I. KINGS contains the history of David's death and the reign of Solomon, his son, Israel's greatest ruler (*chapters 1-12*). Chapter 12 records the division of Israel into two kingdoms after Solomon's death; and the remainder of the book contains the parallel history of the Kingdom of Judah under the kings of the house of David;

and of the Kingdom of Israel under the dynasties of Jeroboam, Baasha, and Omri. After chapter 17, the interest of the narrative centers about the great prophet Elijah and his antagonist, King Ahab, the son of Omri.

II. KINGS continues the parallel history which becomes more fragmentary and confused as the story proceeds. Standing out from the narrative are the strong characters of Elijah, of his disciple and successor, Elisha, of King Ahab, of King Jehu who overthrew the dynasty of Omri in Israel, and of Queen Athaliah, the daughter of Omri, who sought to extirpate the house of David in Judah. The history of the Kingdom of Israel ends with its destruction by the Assyrians (*chapter 18*). The remainder of the book continues the history of Judah, describes the great religious reformation of Kings Hezekiah and Josiah, and the final extinction of Israelitish nationality in the capture of Jerusalem by Nebuchadnezzar, King of Babylon.

1. Selection 17.—The Glory of Solomon. I. Kings, x.
 - a. The Narrative.
 - b. Topics for Special Study.
 - (1.) Solomon's court; Jerusalem in the days of Solomon; the visit of the Queen of Sheba; her wonder and amazement.
2. Selection 18.—The Story of Elijah. I. Kings xvii, xix.
 - a. The Narrative.
 - b. Topics for Special Study.
 - (1.) Elijah's threat before Ahab; Elijah's retreat by the brook Cherith; Elijah miraculously fed; the three years'

drought; the widow's cruse of oil; the widow's son; command to Elijah in the cave at Horeb; Elijah's mantle; Elisha follows the prophet.

Note 36.—Elijah was pre-eminently the hero of the spiritual warfare waged by the prophets for the preservation of Israel's distinctive religion and nationality. The cause for which he fought, though successful under his leadership, was ultimately, at least in the opinion of ardent patriots, lost. A hero of this type is always seen through a gloomy mist which invests his character with super-human attributes. Notice in the story of Elijah the startling suddenness of his appearances and disappearances; the special Divine protection accorded him; his power of performing miracles at will; and his bodily ascent to heaven.

3. Selection 19.—The Story of Elisha. II. Kings ii.

a. The Narrative.

b. Topics for Special Study.

(1.) Elijah taken up by a whirlwind into Heaven; passage of the Jordan; episode of the noxious spring; the children of the city mock at Elisha.

4. Selection 20.—The Story of Naaman. II. Kings v.

a. The Narrative.

b. Topics for Special Study.

(1.) Naaman's rank; his visit to Elisha; conditions of cure; becomes a worshipper of Jehovah.

5. Selection 21.—Destruction of Jerusalem. II. Kings xxiv-xxv.

a. The Narrative.

b. Topics for Special Study.

- (1.) The foes of Judah; Jehoiakim surrenders; treasures of the temple carried off; Zedekiah; siege and capture of Jerusalem; Jerusalem burned.

VIII. GROUP VIII. FROM THE BOOK OF DANIEL

Note 37.—The Book of Daniel is so called from the name of the prophet to whose influence the later Jews ascribed the preservation of their nationality and religion during the seventy years' captivity of the leading families of the nation in Babylon.

Babylon, at this period (from 600 B. C. to 550 B. C.) was, as existing remains conclusively prove, the capital of a mighty empire and the seat of a stupendously magnificent civilization. The commerce of the Eastern world centered here; learning in all its branches was assiduously cultivated; and corruption of morals and manners was correspondingly prevalent.

To this great city and its neighborhood, the captive Jews were brought not as slaves, but as colonists. It was not expected nor desired of them that they should abandon their native religion; but of them, as of all subject peoples, it was required that they should acknowledge the supremacy of the gods of Babylon. The Jews, now wholly under prophetic influence, refused this formal homage to a degraded and corrupt system of idolatry and resisted the persecutions and blandishments by which their masters sought to enforce conformity.

About 538 B. C., Babylon was taken by the forces of Cyrus, King of the Persians and the Medes. The "Darius

the Median" of the text must be regarded as a governor or vassal king set over Babylon by Cyrus.

The first six chapters of the Book of Daniel give a sketch of the career of the prophet Daniel; the remaining six chapters are occupied with his prophetic visions. Historical and literary interest is largely confined to the first section.

1. Selection 22.—The Fiery Furnace. Daniel III.

a. The Narrative.

b. Topics for Special Study.

- (1.) Nebuchadnezzar's golden image; incident of the fiery furnace.

2. Selection 23.—The Feast of Belshazzar; The Hand-Writing on the Wall. Daniel V.

a. The Narrative.

b. Topics for Special Study.

- (1.) The Feast; Belshazzar frightened by a mysterious handwriting on the wall; Daniel's rebuke; Daniel's interpretation of the Divine message; fate of Belshazzar.

3. Selection 24.—Daniel in the Lion's Den. Daniel VI.

a. The Narrative.

b. Topics for Special Study.

- (1.) Daniel's position at court; plot against Daniel; the royal decree; the King's attitude toward Daniel; Daniel in the den of lions.

IX. GROUP IX. FROM THE BOOK OF ESTHER

Note 38.—The Book of Esther, so called from the Jewish princess whose career it describes, is, in the English Bible, included among the historical books. The Jews, however, include it among the sacred writings, but refuse to accept it as history, on the ground that it represents a Jewish community living in disregard of Jewish laws and customs and distinguishable only in name from the heathen around them.

The object of the book is evidently to account for the celebration of Purim, a spring festival still observed by Jews all over the world as a time of feasting and merry-making.

The Jews described in the narrative remained behind in Babylonia and Persia after their more earnest co-religionists had returned to Jerusalem and had rebuilt the temple. King Ahasuerus is most probably to be identified with the Xerxes of Greek history who invaded Europe, 481 B. C.

1. Selection 25.—The Story of Esther. Esther v, vi, vii.

- a. The Narrative.

- b. Topics for Special Study.

- (1.) Haman's charges against the Jews; the King's decree as regards the Jews; means taken by Esther to avert the calamity threatening the Jews; success of her scheme; fate of Haman: feast of Purim.

C. SECOND READING

THE BIBLE AS LITERATURE: THE BIBLE AS A STOREHOUSE OF ORIENTAL MANNERS AND CUSTOMS.

I. THE BIBLE AS LITERATURE

1. Elements Entering into the Composition of the OLD TESTAMENT.

Note 39.—The authors of the several books of the OLD TESTAMENT were evidently in a position to make use of a national literature of great variety and richness, covering the entire period of national development and ranging from the rude sagas and folk stories of desert nomads to the philosophical speculations and cynical reflections characteristic of an old and decaying civilization. From this general literature, the authors and editors of the Sacred Writings selected what they could make useful in illustration or confirmation of their own work, and the remainder has been irretrievably lost. Fortunately, the sacred writers were not satisfied with using general literature for information and occasional quotation, but enriched their work with intact fragments, easily recognizable, notwithstanding the fact that they have lain for ages embedded in work far different from the literary structure of which they originally formed a part. The Books of Genesis and Judges are composed almost wholly of originally independent stories and songs; the Book of Exodus has, embedded in its prose historical narrative, the magnificent dramatic ode of Moses and Miriam, and many shorter poems; and the same is true of all the early historical books, and, to a less extent, of the later historical books and the prophets.

2. Hebrew Poetry: its Distinguishing Characteristics, a. Its external form.

Note 40.—As no one knows how the original Hebrew language of the Bible was pronounced, the metrical arrangement, if there ever was any, cannot now be determined. The poetry of the Bible is, however, easily distinguished from prose by its arrangement in parallel lines, the second and, sometimes, a third line suggesting the idea expressed in the first.

"And with the blast of thy nostrils the waters were
piled up;
The floods stood upright as a heap,
The depths were congealed in the heart of the sea."

The arrangement in these lines is what may be called "cognate parallelism," the suggestion being by repetition of the idea.

The suggestion is, however, often by antithesis, as in Proverbs x.; and other varieties have been distinguished and named.

b. Language and poetic expression.

Note 41.—Hebrew poetry is invariably the expression of emotions too impetuous for ordinary speech. Having no conception of poetic expression of commonplace ideas, the Hebrews were deprived of all those forms of poetry which are intended chiefly to please the ear, and of all narrative poetry including the epic. The poetry of the Bible is either lyric or a peculiar form of didactic, which displays fiery sparks of wisdom struck from the hammer and anvil of life's experiences.

In their use of figures of speech and poetic imagery, the Biblical poets were limited by their religious conceptions. The lively imagination of the Greeks, from whom the European races have derived their conception of

poetry, did not hesitate to ascribe independent personality to inanimate objects and even to the different emotions of the human mind. Such thoughts were abhorrent to the poets of Israel. The Lord, or Jehovah, is to them the doer of whatever is done in the universe, and all poetry must ultimately resolve itself into praise of "The Lord" as the origin of whatever is grand or wonderful.

II. ORIENTAL MANNERS, CUSTOMS, ETC

Note 42.—This list is meant to be suggestive, not exhaustive. Teacher and pupil should collect these facts for themselves.

1. Egypt.

Note 43.—At the time of the story of Joseph, Egypt was the most powerful and highly civilized empire in the world. Most of the gigantic architectural monuments which excite the wonder of the modern traveller in the East were already in existence.

a. Brick-Making in Egypt.

Note 44.—In the Delta region of Egypt, bricks were made of Nile mud dried in the sun. Without straw or some such binding material it was difficult to make such bricks firm and hard.

b. Houses.

Note 45.—The ordinary houses of Egypt were box-like structures of one story. They presented a blank wall to the street relieved only by a few latticed windows and a single doorway leading into an inner court off of which the private rooms of the house opened. This doorway was framed with a threshold, two sideposts, and a lintel, which was sometimes arched and decorated.

c. An Egyptian Army.

Note 46.—The strength of the Egyptian army was its force of chariots each bearing a skillful warrior, usually a nobleman, wearing a plumed helmet, and a breastplate of bronze over a brilliantly colored tunic; his arms consisted of (1) an oblong shield for protection, (2) javelins for throwing, and (3) a sword for use after the enemy's line had been broken. The chariot was driven by a servant. The soldiers other than charioteers were a mixed multitude, varying in character according to the nature of the campaign.

Chariots were of two kinds: four-wheeled vehicles.

d. Chariots.

Note 47.—Chariots were of two kinds: (1) Four-wheeled vehicles in which princes and great generals rode when they accompanied the armies; (2) Two-wheeled vehicles, mere platforms, drawn by swift horses, by the use of which the best warriors could be quickly moved from one part of the battlefield to another. In the very early time covered by the OLD TESTAMENT narrative, horses were small and heavy-armed cavalry was unknown.

2. Prophets.

Note 48.—The prophets of the OLD TESTAMENT were enthusiasts who devoted themselves wholly to the service of religion, stimulating religious fervor among the people by preaching and song. They worked in organized bands wholly outside the priestly system of worship.

3. Magicians and Wisemen.

Note 49.—To the primitive mind, the life of man seems to move inevitably in a path marked out from the beginning, and there seems to be no good reason why a man who

knows his past should be ignorant of his future. Accordingly, the trade or profession of the interpreter of signs and omens was, in early ages, regarded as useful and honorable.

In connection with this topic, we note that it was the universal belief in primitive ages that dreams were sent as admonitions to those who were wise enough to interpret them.

4. Wells.

Note 50.—In Palestine and adjacent regions there is very little running water; but, except in the actual desert, water can usually be found by digging deep enough in the limestone rock. Sometimes these wells are artificial caves in which the water can be reached by steps, but usually the water is drawn up by a bucket, in primitive times, a pitcher or skin attached to a rope.

5. The Camel.

Note 51.—The camel was, in early times, associated with the Arabian desert rather than with Palestine. The immense herds of camels in possession of the Arabian tribes gave them the carrying trade between the Palestine, Babylonia, and Mesopotamia on the one hand and Egypt on the other.

6. Life among the Pastoral Nomads.

a. Living in Tents.

Note 52.—The tents of the patriarchs probably resembled those of the modern Bedouin Arabs which are made of thick goat's-hair felt stretched on a pole. They are often large enough to be divided by carpet partitions into several apartments.

b. Raiment.

Note 53.—Pastoral nomads are usually skillful weavers and dyers, so we may picture the gala dress of the patriarchs as extremely rich and brilliant. All clothing was in the fashion of robes or folds of cloth. Fitted garments are a modern invention. Earrings and bracelets of jewelry work were favorite articles of female apparel.

7. Burnt-Offerings.

Note 54.—According to the primitive idea of sacrifice, an altar was a consecrated table to which the Deity condescended to come down and to partake, in some sense, of the food or offering burnt thereon.

III. THEME SUBJECTS

1. Geography of Palestine.
2. The Murmurings of the Israelites.
3. Moses—A Character Sketch.
4. David—A Character Sketch.
5. The Golden Calf.
6. The Story of Joseph in Egypt.
7. The Kingdom of Israel.
8. God's Promise to Abraham—How Fulfilled.
9. The Wars of the Old Testament.
10. The Women of the Old Testament.
11. The Siege of Jerusalem.
12. Domestic Life among the Patriarchs.
13. The Journey through the Wilderness.
14. The Wooing of Rebekah.
15. A Description of Jerusalem in Solomon's Time.
16. The Death of Moses.

17. The Dreams of the OLD TESTAMENTS: Interpretation of each.
18. The Early Life of David.
19. The Song of Deborah.
20. The Death of Samson.



